

THE SPIRIT OF MISSIONS



ST. HILDA'S JUNIOR AUXILIARY CROSSES TO HANKOW

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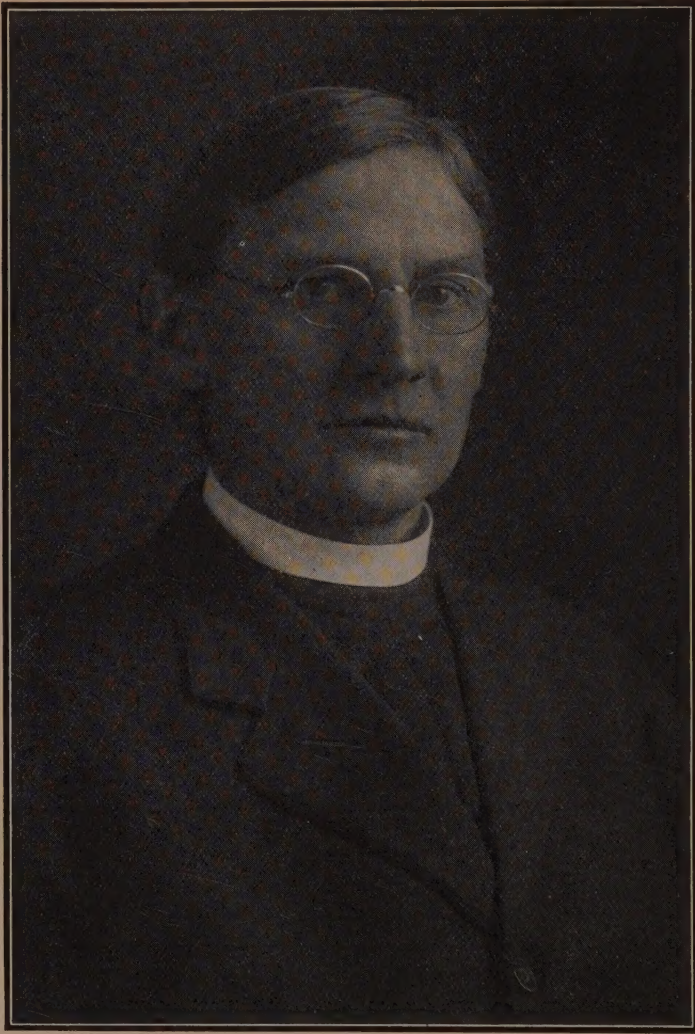
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TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....* If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



THE RIGHT REVEREND FRANKLIN SPALDING, D.D.

AS the presses are starting we receive the shocking news of the death of the Missionary Bishop of Utah. On the evening of Friday, September 25th, an automobile in which he was riding overturned and he was instantly killed. Bishop Spalding was the son of the Bishop of Colorado, a graduate of Princeton and the General Theological Seminary. After doing missionary work in Colorado, he became rector of his father's former parish in Erie, Pennsylvania, from which in 1907 he was elected Bishop of Utah. Bishop Spalding was easily a leader among the younger bishops of the Church. His virile personality and fearless eloquence made him a marked man, not only of this country but also at the time of the Lambeth Conference in England. While standing courageously for Christian principles, he has been a true friend of the Mormon people, and will be mourned by many outside our own Communion. To ourselves his loss seems well-nigh irreparable. He was unmarried, but leaves a mother and two sisters.

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIX

October, 1914

No. 10

THE PROGRESS OF THE KINGDOM

THE state of the treasury at the close of the fiscal year is always a matter of anxiety to those deeply interested in the

The Record of the Treasury

church's missionary enterprise. Under the conditions existing this year the anxiety was even greater than usual. All about us are the signs of financial stringency. The European war has alarmed, and must in a measure impoverish, the world. What, we are asking ourselves, will be the effect upon the missionary enterprise?

So far as the fiscal year which closed on August 31st is concerned, there is reason for reassurance and even congratulation. It seemed inevitable that there should be a deficit, and at one time it bade fair to be a very large one; but the efforts of the Church were not slackened. The receipts for the month of August were \$10,000 in advance of last year, notwithstanding the fact that war was then in progress. The actual gifts of the living Church at the close of the fiscal year showed an increase of \$47,000. Had it not been for the fact that the legacies available towards paying appropriations fell off some \$20,000, and that the net appropriations of the year were \$84,000 greater than those of the year preceding, there would have been a balance in the

treasury. As the matter stands there is a deficit of \$56,950.44 to be added to the accumulated deficit of previous years of \$197,294.42. This means that \$254,244.86 of the reserve funds cannot be restored this year.

While of course the existence of any deficit is greatly to be regretted, the record of the year is on the whole reassuring. When one takes into account the fact that \$2,076,000 have passed through the treasury for all purposes, and that the actual appropriations made and paid amounted to \$1,400,000, the existence in the year's business of the deficit above mentioned should not be viewed with alarm. Beyond doubt we must exercise rigid economy. No one can foretell the results of the European conflagration now in progress, but that it means the destruction of vast property and the paralyzing of enormous activities, cannot be questioned. This cannot but effect America, in spite of the fact that we are removed from the scene of war and are on friendly terms with all the parties in the struggle. The world is grown so small that no one nation can suffer alone. Wholesale destruction cannot take place anywhere without making itself felt everywhere. These are facts which the Board, of course, must consider, but it will be supported by the reassuring fact that the Church—while not rising to the full standard

of its opportunity, nor responding by raising the full apportionment—has this year done better than ever before. There is no sign of discouragement nor panic to indicate that the Board need fear lest the Church repudiate obligations undertaken in her name.

MINNEAPOLIS is to be the scene of important gatherings the second week in October. On

Wednesday, the
Meetings 7th, the House
 in of Bishops will
Minneapolis probably meet in
 special session to

elect missionary bishops for Cuba, Spokane and Nevada. The meeting has been called and if it is found that a quorum can be present it will be held.

On the following day will begin the meetings of the Board of Missions. The Executive Committee will assemble in St. Mark's Parish House that morning at 10 o'clock, and will no doubt have an all-day session. The Board itself will convene the following day at 10 o'clock for the celebration of the Holy Communion as its initial act. The sessions will be held in the parish house and luncheon will be served to the members. On Friday evening at 8 o'clock occurs the opening service of the Synod of the Sixth Province, whose session will cover Saturday and Sunday, closing at 3:30 on Sunday afternoon with a great missionary rally in the St. Paul Auditorium, at which addresses will be made by the President of the Board, Mr. John W. Wood and the Presiding Bishop.

The assembling of these three Church bodies at one time and place will focus the eyes of the whole Church upon Minneapolis, and will bring together there a larger representation of the Church's leaders than has ever before gathered, except at the time of General Convention.

A DEVOTED Churchwoman, who is conscientious in her stewardship of wealth, asks us: "What effect

will the war have
What Effect upon missionary
Will the War giving?" The re-
Have? ply is, "That de-
 pends upon how

fully Churchmen believe in their missionary work." We unanimously deplore the horrors of war; many of us think them to be altogether avoidable, yet it is plain that neither civilization nor education, battleships nor standing armies, give any real guarantee of peace. There is only one agency which can abolish war, and that is the promulgation and practice, by nations as well as individuals, of the Gospel of Jesus Christ. It is God only who can "make wars to cease in all the world." If, realizing its horrors, we desire to work for its abolishment, we certainly will not regard curtailment of income as an excuse for failing to spread the Gospel of the Prince of Peace.

May it not be that the sober thought and clearer vision which such catastrophes bring with them will cause Christian America to realize her blessings and responsibilities as she never has done before? In proportion to our ability, our gifts for the extension of God's Kingdom are small indeed; perhaps hardship or loss may make some of us realize this truth. Bishop Whipple used to tell of an experience which in this connection will point a moral. He called upon a great New York merchant, noted for his generosity to Christian enterprises, and was given an opportunity of presenting the needs of his work in Minnesota. The merchant received him in his private office and listened with interest and sympathy to his appeal. When the bishop had finished he turned to his desk, and, writing a check, handed it to the bishop, who of course received it without glancing at its face and expressed his thanks for the assistance

rendered. At that moment an anxious attendant hurried in, bringing a telegram. The merchant read it with evident perturbation, thought a moment, and turning to the bishop said: "This message brings me the news of the loss of my finest ship with all her cargo. It is a severe blow. I must ask you to be good enough to return the check which I just gave you." With a sinking heart the bishop took from his pocket-book the bit of folded paper which meant so much to him, and returned it to the donor, who tore it across and threw the pieces into the waste basket. The merchant again turned to his desk, and writing quickly in his check book he handed the bishop a second slip of paper, saying, "If I had gone on giving to God in the same ratio that I have been doing, I should not deserve to have a vessel left afloat!" Of course the good bishop never knew the amount of the first check, but the second one was the most generous he had ever received.

IT seemed a pitiful irony that the first International Peace Conference of Christian Churches should have assembled in

Words of Peace Constance, Ger-
Amid Scenes of many, on the very
War day when war was
declared. Doubtless

there was a providential ordering in it, notwithstanding the fact that after one day's session the Conference was obliged to adjourn and take its departure from Germany for London by a train which was under the special protection of the German Emperor and the Grand Duchess of Baden.

It was well that the members should see with their own eyes what war really means. Of two things they were more than ever convinced: First, that the present international policies are unchristian and must break down, giving place to a new order founded on justice instead of force; secondly, that the world will no longer

be deceived by the statement that "preparation for war is assurance of peace," or that "the best preventive of conflict is found in enlarged numbers of fortifications and dreadnaughts."

In London the Conference raised its voice in behalf of the ideals cherished by all Christian people. The delegates of each nation issued a statement for use in their own countries. From that put forth by the American delegates we make the following extract:

It is significant that this first International Conference of the Churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God, Our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our Conference. There is a general consciousness that now more than ever we are called to co-operate in the spirit of Jesus Christ, so that no self-will nor bitterness nor impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do His will in the world.

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian

idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are unchristian. . . . Like our laws and our culture, our education and commerce and industrialism, so to our very patriotism must be prevailed by the mind of Christ and be ready for the discipline of the Cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. . . . The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct—individual, national and international. Let us see to it that henceforth “all our fresh springs are in God.”

**As a
Missionary
Saw It**

The call of this
Peace Conference
brought together an
unusual number of

prominent and able men gathered out of many nations. They had a unique opportunity to see at first-hand the horrors which they seek to abolish. Dr. Sidney L. Gulick, known to every one who is familiar with the Christian history of Japan, writes as follows:

“Lovers of peace saw afresh the urgency of their cause. They realized in actual experience the truth of their utterance that civilization goes forward by credit and good-will among men, not by brute force. At the first real suspicion of war all the customary conveniences of civilization, nay, even the necessities of life, vanished as if by magic. Railroads ceased to run. Tens of thousands of travelers were stranded in the midst of hostile lands. Banks closed, and not a cent of money could be had, though men might have thousands of dollars duly certified by their letters of credit. Postal and telegraph service and all hotels were entirely disorganized, and also every industrial enterprise, for the orders

for mobilization at once withdrew from every establishment all the able-bodied men liable to military service. Millions of families were left without support and have to look forward to the permanent loss of the breadwinners; for the fatal character of warfare to-day is known to all—surpassing that of any past age.

“Famine at no distant date stares many parts of Europe in the face—widespread and fatal as no natural famine in Europe has ever been. Germany is surrounded by foes prepared to attack her, or at least to defend their neutrality, with all their power. While the rulers of Germany apparently recognize no treaty obligations or solemn pledges of neutrality if they conflict with her interests, it may well be questioned whether the responsible citizenship would justify such international perfidy.

“No feeling found more common expression among the peace delegates than that of pity and sorrow for Germany; while the soldiers may be fierce the people were friendly. And even the soldiers no doubt believe that the war is essentially one of defence of fatherland rather than of aggression. The responsibility for the awful situation lies upon the ambitious and unprincipled rulers of the nations, who have been deceiving the peoples for a score of years and more, rather than upon the people who want peace. The final responsibility for the war cannot be laid upon Germany or Russia, or even Austria alone. It lies rather upon all the nations who have believed that might makes right. Neither England nor France is blameless in this matter.

“While the preachers of peace may seem to the world to have accomplished nothing, and the Peace Conference to have been a monstrous fiasco, never before has the need of machinery for maintaining peace been so evident. And the incalculable disaster that has overtaken Europe will

prove a mighty and drastic lesson, enforcing as words never can the eternal principles proclaimed by the preachers of peace. *Disarmament has begun on a mighty scale!* The nations will soon be calling for peace. This frightful war can hardly fail to advance the peace cause by a hundred years or more. The fallacies of 'peace through readiness,' and 'peace preserved by armaments' have exploded with disastrous effects."

THE difficulty of conducting financial missionary operations is enhanced in times like these. So far, however, we have

**Managing Mis- been able to get
sions in War bread and butter to
Time our workers every-**

where, with the exception of Liberia, which is quite cut off from the world. It is of course possible that at any time the usual channels of business may be closed. In view of this fact the treasurers of the foreign mission boards have held conferences in New York to prepare for such an emergency. Should it arise, several large concerns doing business abroad have kindly consented to cable remittances to countries where they have agencies at the actual cost of exchange and without profit to themselves. This will no doubt make it possible to continue missionary operations without serious embarrassment, even should the banks abroad decline to handle foreign paper.

Friends of the missionaries and of their work will be gratified to know that they have not yet suffered inconvenience in this regard. As Churchmen, interested in the Board and its work, they will also be glad to know that in the event of such an emergency arising, the treasurers of the mission Boards have unanimously requested that our Assistant Treasurer, Mr. E. Walter Roberts, because of his long service and large experience, shall represent all the Boards in these transactions.

ALL of our educational institutions among the Negroes in the South are centres of influence. This

**A Widening
Influence**

is especially true of St. Paul's Normal and Industrial School at Lawrenceville, Va., whose principal, Arch-

deason Russell, is also president of the Farmers' Conference of Brunswick County.

For many years this conference has gathered for a two-days' session on the grounds of St. Paul's School. It has become an increasingly powerful factor in the protection, education and upbuilding of the Negro race in that community. Its tenth annual session closed on July 31, fully 1,800 people having been present. The questions discussed related to crops, farms, morals, climate, land-buying, schools, churches, the payment of capitation taxes and a county fair. It was found that tobacco, grain, cotton and peanuts were the principal crops raised in the locality, with more or less successful attempts to produce meat and vegetables, forage and feed. Crop liens were decreasing and in many communities had disappeared altogether. Since 1910 there has been a material change from tenancy to ownership of land. The average price of land is from \$20 to \$30 an acre. Two thousand four hundred acres had been purchased since the last conference. Thirty-six new homes, of from two to six rooms, had been built, ranging in price from \$300 to \$1,200.

The organization of the Brunswick Farmers Co-operative Company, Inc., with a capital stock of \$15,000 to buy land, fertilizers and other commodities, was perfected and \$2,500.00 worth of stock was subscribed the first day. This company is an organization of the conference to save expenses by co-operative buying.

These are some of the things that our school has been doing *outside of* school, for it is commonly conceded

that the favorable conditions in Brunswick County are largely attributable to the influence of St. Paul's School, which is reaching numbers of people who have never come within its walls. How admirable this work has been was shown by the closing address of Principal Russell, who drew a comparison between the conditions of to-day with those when the first conference was held ten years ago: Then the Negroes owned 25,000 acres of land, valued at \$332,000. To-day they own over 58,000 acres, valued at over \$800,000. Schools have been increased by ten, the term lengthened one month and the buildings greatly improved. Over \$5,000 have been raised during the past five years by the colored people of the county for the education of their children, in addition to what they paid in taxes. The assessed valuation of land held for farm purposes in Brunswick is \$430,458—over \$178,000 ahead of any other county in Virginia. Negroes own one-sixth of the land and represent one-fifth of the taxable values. In concluding the President urged the members of the conference to continue their efforts to educate their children, buy land, build homes, make useful citizens, and be sober, truthful, God-fearing men and women.

THE President of the United States has issued a proclamation assigning Sunday, October 4th, as a

A Call to Prayer

for the restoration of the peace of the world. He requests that "all God-fearing persons" be at their respective places of worship to unite in supplication to Almighty God to this end. Without doubt the response to this call will be as wide as the nation. The seriousness of the situation and its menace to the welfare of mankind have deeply impressed themselves upon the American people. Under such conditions it is com-

forting to see the head of our great nation turning to the great Source of strength, and declaring that "it is our privilege and duty to seek counsel and succor from Almighty God and to humble ourselves before him, confessing our weakness and lack of wisdom equal to these things." Not upon this Sunday only, but continuously, until the battle clouds are lifted, must Christian men and women give themselves to prayer,—prayer not simply for the cessation of the conflict, but for the establishment of a permanent peace between the embattled nations, and on such a basis as will insure the healing of the wounds of strife, the renewing of the bonds of brotherhood, and the final exclusion of war as the arbiter of international difficulties.

THE movement for the New China Fund was started at the meeting of the Board of Missions in Chicago in 1912. Those who

An Unfinished Task

were present at that meeting will not soon forget the earnestness with which the Board of Missions realized the opportunity and responsibility before the Church and authorized the raising of a New China Fund of \$200,000 for increased equipment in our three missionary districts in the New Republic. That sum did not cover all the needs of our China field. The most urgent needs only were selected. Since that time a few other pressing items have been added to this proposed Fund; especially St. Mary's School for Girls, Shanghai, \$100,000, bringing the total amount needed up to \$350,000. Of this, in gifts and pledges, about \$160,000 has been received. Some of the needs have already been met in full—others in part.

This gives us cause for encouragement, but much remains to be done, and the time has now come for us to make a more determined and widespread effort to finish this imperative

undertaking. Other Christian communions have been raising similar funds in the meantime and have far surpassed us. One of them announced recently in connection with their special equipment fund: "In addition to the large gifts that have been announced in the past there have been within the last month several gifts of \$1,000, one gift of \$1,500, another of \$2,500, one of \$5,000, one of \$10,000 and another of \$15,000. These are all gifts of individuals. In addition to these a number of churches have made subscriptions in sums ranging from \$1,000 to \$10,000. We have mentioned only the larger gifts. There have also been hundreds of smaller contributions which, while they have not been large, have represented as much consecration and liberality in proportion as the larger gifts."

We must do our share, we must do it more adequately, we must do it immediately and not let this Fund drag. Conditions in China have changed somewhat since the Fund was first inaugurated, shortly after the founding of the Republic, but the widespread freedom afforded the Gospel still continues and the future destinies of the great Chinese people are still to be decided—the New China is yet in the making. We would suggest that every congregation have a working part in this great movement and in order to accomplish it we urge:

(1) That the clergy preach on the subject as soon as possible and stimulate their congregation to liberal gifts for the financing of the Church's enterprise in China. Material for such sermons can be had by addressing the Editorial Secretary, 281 Fourth Avenue, New York. If the leaders have a large vision of the task our people will soon be fired with enthusiasm.

(2) Whenever possible arrange for special speakers to address congregations and meetings. Seven of our

China missionaries are to be in America for a few months' furlough this winter and are available for appointments. Let us determine that we will fully accomplish this Fund this coming winter.

St. Mary's Hall, Shanghai, Especially would we urge the pushing of the campaign for the new St. Mary's School for girls, which is part of the New China Fund. The day of the redemption of China's womanhood is at hand. For the first time in the hundred years of modern missionary work the avenues are open which lead to direct and widespread help for those who as the women of the future are most to influence the new China; and our Church has, in the work it has built up at St. Mary's School, a unique opportunity of bearing a noble part in the Christianization of China's womanhood. Mrs. Helen Barrett Montgomery, the well-known traveller and lecturer, said at the Northfield Conference this past summer, "The women of the Episcopal Church ought to go down on their knees in thankfulness to God for the opportunity He has given them in China in St. Mary's School." Now is the time for us to help St. Mary's. We have been widely informed about its work and need during the past few months. Interest in it is running high; many of us have been stirred with the longing to help make possible the larger St. Mary's. Let us make that desire effective and do it now. In addition to our own gifts let us make it possible for others to hear of its needs. Mrs. Ely is ready to speak of the work at St. Mary's and our vision of its future wider usefulness.

As we go to press the Treasurer announces that the Sunday School Offering for this year amounts to \$181,183.67. This is \$5,448.96 more than last year. All honor to the children of the Church!

THE SANCTUARY OF MISSIONS

THE supreme duty of the hour is prayer for the restoration of peace and brotherhood throughout the world. To this our Christianity prompts us; to this the President of our country has called us. Let us multiply our intercessions.

LITANY FOR WAR TIME

ALMIGHTY GOD, we pray that it may please Thee to give to all nations, especially those now engaged in warfare, unity, peace and concord. Almighty God, we pray that it may please Thee to deliver us from all evil and mischief, from plague, pestilence and famine, from battle and murder and sudden death. May emperors, kings, presidents, serve the King of kings. We remember our representatives in State and civic affairs, and pray that in all parliaments, councils, and assemblies of men this day the divine ideas of justice, truth, peace, temperance and purity be had in honor; through Jesus Christ our Lord.

O GOD, who alone canst order the unruly wills and affections of sinful men, we beseech Thee so to guide the hearts of Thy servants to whom Thou hast given the responsibilities of government, that a way may be found for the speedy restoration of just and honorable peace amongst all nations. We ask it in the name of Jesus Christ, our Lord.

HAVE mercy, O Lord, upon all the wounded and the suffering. Let Thy grace be their comfort, although natural friends be far away. Raise them to health, if it be good; but chiefly give them such faith and patience that they may glorify Thee upon earth and, escaping safe from the assaults of Satan, may rest in peace and rise to partake of Thy glory; through Jesus Christ our Lord.

O LORD JESUS, who hast said "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me," look upon those of Thy servants who have been called by Thee to tend the sick, the suffering and the wounded. Give them patience and tenderness, wisdom and truthfulness, and the special guidance of Thy Holy Spirit in their work, so that they may faithfully minister to those to whom Thou shalt send them, in Thee and for Thee. And may they be found

worthy at the last to receive Thy eternal reward; for Thine own merit's sake.

HEAVENLY FATHER, we pray Thee that we may feel the shame with all Christians that in spite of Our Lord's own power and presence in this world such strife is still possible; that our hearts may be touched with sympathy for all who suffer, and with the desire to render our aid; that we may feel due thankfulness for the privileges we enjoy as citizens of this Republic.

O LORD JESUS CHRIST, who said unto Thy disciples, "Peace I leave with you, My peace I give unto you," regard not our sins, but the faith of Thy Church, and grant to all Thy children throughout the whole world that peace and unity which is agreeable to Thy will, who livest and reignest God, forever and ever.

THE Lord bless us and keep us; the Lord make His face to shine upon us; the Lord lift up His countenance upon us and give us peace, now and forever. Amen.

—Compiled by the Rev. Dr. Manning.

FOR HOSPITALS

O LORD, the Healer of all our diseases, who knowest how the sick have need of a physician, let Thy perpetual providence guide and direct the work of Christian hospitals throughout the world. Bless all whom Thou hast called to be sharers in thine own work of healing; may they learn their art in dependence upon Thee and exercise their skill to Thy honor and glory. Grant, O Merciful Father, that they, and all committed to their care, may be brought through the mystery of suffering into union with Thee. Give Christian people everywhere a ready will to support all good works undertaken in Thy Name, that the pain and grief of the world may be lightened and the bounds of Thy Kingdom enlarged; through Jesus Christ, our Lord. Amen.



THE NEW ST. HILDA'S SCHOOL, WUCHANG, CHINA

This photograph was taken last June. The building is now nearing completion

ST. HILDA'S OUTSIDE THE WALL

By Grace Hutchins

So many, by their interest and gifts, have become helpers of St. Hilda's School, that the following sketch of its life and hopes will be of widespread interest. The illustration from which the cover of this month's issue is made shows a group of St. Hilda's girls embarking for Hankow to take part in the meeting of the Junior Auxiliary.

REVOLUTION, railroad and rain were responsible for the delays, but at last the land was bought, the building planned and the contract let. We made frequent pilgrimages to watch the breaking of ground and the laying of foundations. There was that sad day when we found that all the trees but one had been cut down by the former owners of the place. One day as we three, Deaconess Phelps, Miss Scott and I, came away from the "land" (for a year there has been to us no other "land" in Wuchang) we were arrested by a polite soldier who escorted us to the police station. There we were offered tea and entertained by a mannerless official. He kept his hat on and shouted Chinese at the deaconess (who is neither deaf nor ignorant of the language). Later he allowed us to depart, and after a few days settled the matter with Mr. Gilman. All that the officials wanted was a copy of the building plans and the assurance that a few extra feet along the street-front should be left for that distant



Looking at the new building through a hole in the city wall



"FORWARD MARCH!"

Some of the St. Hilda's girls drilling with wands

day when the rough narrow road becomes a broad smooth esplanade. The place is only a twenty minutes' walk from the Boone Compound and a ten minutes' walk from the Little East Gate, but we have all worn out our shoes on those stones.

Week by week we have counted the rows of bricks. We have assumed that everyone, whether missionary or globe-trotter, must be interested to come with us and note progress. The Chinese teachers went out now and then and the girls went in groups of ten or twelve. Miss Scott discovered a curious phenomenon, that though she ordinarily felt dizzy if she climbed over beams in unfinished houses, yet when it was our own school, she did not feel dizzy at all.

The roof of the main building is painted now. The compound wall is finished. The gatehouse already looks like a suitable place for the day school where the pupil teachers may practice teaching. The infirmary, a necessary venture of faith, where girls with any contagious disease can be cared for, is in the northwest corner behind the school kitchen quarters. The gymnasium is connected with the school by a covered walk—it was a gift from

one who was interested in gymnasiums, and so we have it, though such other necessary things as beds for the dormitories are not in sight.

In the main building the class rooms, dining-room and auditorium are on the ground floor. There is a room that can be used for the early Sunday morning celebrations of the Holy Communion until some day we have a chapel. Upstairs are the two big dormitories for the younger girls, and the bedrooms for the Chinese women teachers and the older girls. Girls with weak lungs must sleep out on the upstairs porch, and there is a small infirmary for cases of sickness that are not contagious. The deaconess has her room and study in the building. We foreign teachers are using rooms that later will be needed for the Chinese teachers and the girls, and we have temporary possession of the future science laboratory for our sitting-room.

The new foreign teachers have been welcome additions to the staff, although they are not permanent. Miss Hendricks is training a choir among the girls. She does not expect to stay in China after her one year's temporary appointment, but the school sing-

ing will always be better for her teaching. Miss Mills, also appointed for one year, comes in October. Deaconess Woodward came to China to visit and stayed to teach English for a term at St. Hilda's, but she has already left. Who will come and permanently take the places of these temporary teachers? Who will come and teach only in English? Who will come and teach science and mathematics? The sooner two more teachers can come, the better.

St. Hilda's is gradually growing in size. There are now one hundred girls who were in school last term, and a few new ones. Some day there will be the two hundred and ninety-seven and a half pupils that the new building will accommodate. In time there will be beds enough so that two girls need not sleep together in a bed that was made for one.

Of all the girls who have at one time or another studied at St. Hilda's, only ten have graduated. In the old days Chinese girls were betrothed and married so young that they never waited to finish school. But now there are only about six girls in the school who are betrothed, and most of them, at the request of their fiancés, are going to stay till they graduate, so for the last two years there has been a commencement at St. Hilda's, with a graduating class each year—first of two and then of eight. The ten girls have gone out from school, each with two certificates in her hand. One roll of paper is from St. Hilda's, stating that the girl has completed the eight-years' course in the preparatory department. The other roll is from the society with a long name—the Central China Christian Educational Union, and means that the girl has passed the eighth year general examinations. It is hard to say which are the prouder on Commencement Day, the girls who receive their certificates from the hands of the principal, or the principal herself and the teachers who march in procession and are glad they belong

to the Hankow Mission and to St. Hilda's School.

Come and visit the Hankow District and see the graduates of the school at work. In Hankow, Agnes Chu, Julia Tsen and Han Hsi Chin are teaching day-schools, each with thirty or forty pupils. Cross the river to Hanyang and see Marian Kwei in charge of another girls' day-school, with perhaps twenty-five pupils. If you take the steamer up the Yangtse River and into Hunan, there at Changsha is Amelia T'ien, also teaching a day-school. It was she who, while she was at St. Hilda's, wrote in an English composition "Since young I have a help-others heart in my brainpan."

If you come back again to Wu-chang you will find five of the school graduates. Caroline Teng has about thirty pupils in the day-school at St.



"Out from the Little East Gate"



"Ten girls have gone out from the school, each with two certificates in her hands"

Saviour's. Constance Nieh and Helen Yen, after a year's experience in teaching day-schools, are back at St. Hilda's studying in the High School. Constance said one day last spring when the class had just finished studying about Miss Jane Addams and her work at Hull House, "Helen and I want to have a settlement house in China."

Two other graduates are also back at school—not in the High School, but helping to teach and care for the younger children. May Ko is teaching and Ts'en Teh Tsen is also teaching a little, while she helps Mrs. Ts'en, the Matron.

It was one of the St. Hilda's graduates who was the subject of a Biblewoman's sermon one day last spring. The Biblewoman was preaching to a meeting of women in a parish in Hankow. The lesson was on the Raising of Lazarus, and the Biblewoman said: "We think that now in these days no one is raised from the dead. Perhaps there are no such miracles now as the Raising of Lazarus, but you have all seen a miracle. Some years ago you saw a girl of this parish carried in here almost dead because she had been so badly treated by her husband. We prayed for her, but we did not know whether she would live or not. The man had divorced her. She did live, and when she was well, she was free to study and serve in the mission. You know how she has studied in school. It is as if she had been raised from the dead. The other day I went over to the girls' school in Wuchang and I saw her there. I saw her helping with the younger children. She is strong and useful. It is as if she had been raised from the dead. I saw her room, and *she sleeps in an iron bed!*"

A CORRECTION

AN article appeared in the August issue of THE SPIRIT OF MISSIONS giving an account of the consecration of the new St. John's Church, Osaka, Japan. At the head of the article appeared a cut showing the interior of the new church, but by an error it was called Christ Church. The mistake was so evident that none of our readers can possibly have been deceived, yet we regret that the relaxed vigilance of the proof-reader during the heated days of July allowed it to slip through unnoticed. We only wish it were true that Christ Church, another important and needy congregation in Osaka, could rejoice in an adequate church building—which for thirty-five years it has sadly needed.



THE CAR THAT FOUND KAMEKICHI

The missionary and his wife and an English class are on board

THE FINDING OF KAMEKICHI THINGS AS THEY ARE

By the Reverend Roger A. Walke

KAMEKICHI was lost, and had been lost for fifteen or sixteen years. Perhaps he was not so much lost as "gone before," for a rumor was abroad that a Christian family lived "back yonder somewhere." About that time we fell heir to a Ford runabout, so places ten miles "back yonder" containing Christians did not seem so far away. Not long after that we had definite information respecting Kamekichi's family. The catechist at Hachioji was visited by a young man who proved to be Kamekichi's son. He, the son, tramps about through the countryside mending reed

organs. Every primary school boasts one of these instruments, generally of a most diminutive variety, and invariably suffering from a concatenation of internal complaints. Occasionally I see one of them deposited in the middle of a very dusty playground, doing a weak march for a hundred or two strong children. It does not seem quite fair. The performer makes up in strength and diversity of leg-movement for any little musical defect he may have, such as entire inability to play a tune. Generally only the two first fingers are used, but others, more advanced in the art, firmly and per-

manently affix the five fingers of the left hand to five notes—any five—while the index finger of the right hand wanders. There is little wonder that the poor harmonium screeches for mercy, and needs, at frequent intervals, the restoring hands of Kamekichi's son.

Finally we discovered the village of Hirai. And there we found Kamekichi, his wife, son and daughter. Alas! It was too late for the Church to be of any help to Kamekichi. His mind was gone; for many months he had been as a little child. But the others were well, and anxious to be taught. They wanted us to open work there at Hirai. That is not easy, for unless the weather is very good the road is impassable. There is one hill so steep and turny that the car has to stop and back in order to get around the corner. A rather slight miscalculation, and the whole business would go over the bank and roll to the bottom, some hundreds of feet below. And there are other places about as interesting for a night trip.

But when possible we go on Tuesday evenings, and have meetings in the little hotel, whose proprietor is very kind. It isn't a very pleasant place. I don't mind when I am busy speaking, but sometimes when the catechist is preaching I have to sit and watch an occasional tiny black "varmint" leaping about on the mats, and I know that if I do not pursue and kill it (an operation requiring much agility and not conducive to reverence) that *pulex irritans* will soon be drinking my life-blood. The mats of rural Japan are full of fleas, and no account of country life is complete without mention of them. It isn't a pleasing topic, but I am trying to tell things as they are.

Our meetings are well attended. We enter the town with much honk-honking, the horn being our substitute for a church bell. By the time we are settled every young person in town is

gathered around the car. Those who come in to hear what we have to say number anywhere between thirty and one hundred. The rest of the village stays out and fingers the car, blowing the horn, turn and turn about. It is difficult to preach the pure Gospel while just beyond a paper door the only car you will ever have is being maltreated.

Kamekichi's daughter came to live with us as maid. Along in January we had a particularly bad night. It was the kind of weather when you ought to be feeling sorry for the poor people who are obliged to be out, but in reality you sit by your warm fire and thoroughly enjoy the sound of the downpour. After we had all been asleep for some time, about one o'clock, there came a banging at the back door. It was the hotelkeeper from Hirai and another friend, come for Kamekichi's daughter. "The old man is not so well, you had better come," they said. With true Japanese tact they told her that he was not dead, but later, with tact as typically Japanese, told the catechist in our presence that the funeral would be in the afternoon of the next day but one.

When the daughter appeared dressed for the ten-mile tramp in the mud and rain, I observed that she had on the best clothes she owned. She had gone barefoot until she came to live with us, but now she had on her best white Japanese socks. "You had better take those off," I suggested. They all agreed that it might be well, as the footgear would certainly be ruined. "Have you no umbrella?" "No." One was loaned. But an umbrella would only protect her head, and the kimono was the important thing, as the heads of the daughters of Nippon shed water like a duck's back, and for the same reason. "Have you no raincoat?" "No." The mistress was called upon, and produced an English raincoat with large brass buttons, and some eighteen inches too long. This latter defect we

remedied by tying a string firmly around Kamekichi's daughter's middle, and blousing the raincoat. "Middle" is not a gracious word, but again I plead indulgence in the name of truth. Japanese women do not have waists.

I felt very sorry for the poor girl starting off on that awful walk to her bereaved home; and yet, when I viewed her—the bare feet, the swell Regent Street raincoat, the rural Nipponese head, one hand armed with my umbrella while the other tenaciously grasped her white socks—what with standing round nearly frozen and feeling really sympathetic, when this vision burst upon me I nearly had hysterics.

Our Christians made a big wreath, sent some money and delegated our treasurer to represent them at Kamekichi's obsequies. On the appointed day the treasurer—he whose wife, Murako, we anointed with oil—the catechist, the wreath, several bundles and I, packed ourselves immovably into the little two-seated car.

On the way Murako's husband said, pointing:

"Do you see that Buddhist temple? Murako's cousin is a priest there. He is a very good man, but has lost all faith in Buddhism, and would profess himself a Christian if he were not a priest."

"Does your good and honorable, and at-heart Christian relative, find it quite consistent with high ideals to continue a priest after having lost all faith in Buddhism?" I asked.

"Oh, yes!" he replied. "You see, he makes a good living by being a priest."

In front of the residence of the late Kamekichi we found a good many people gathered. The young ones were playing games, while their elders talked and laughed. To an outsider it looked most heartless, but the country Japanese are truly a sympathetic and kindly people, although their ways of

showing these feelings are distinctly different from ours.

We entered. There is a tiny, dirt-floor kitchen, and one room, twelve by nine feet. For some fifteen years that family of four had lived in that one room. In a corner sat a box. I do not believe it was more than fifteen inches square and two feet high. It was Kamekichi's coffin. How they got him into it I cannot conceive. It fascinated me. I could not keep my eyes and attention from it. Of course, you pay in the cemetery for the actual amount of space you occupy, and that accounts for the smallness of the coffin, but how they did it I do not see.

Two sides of the room were quite open to the public, who were much interested in all that went on. They stood only a couple of feet from the mourners, but not being officially present they conversed together in their usual tones of voice. Nobody seemed to mind in the least, and I feel certain no rudeness was meant.

After the ceremony was over and they were about to start for the grave some one arrived, hot-foot, to say that the authorities of the temple, which owned the graveyard, had heard that Kamekichi was a Christian and refused to let him be buried there. In Japan you are only allowed to bury people in grounds that the government has allowed to be set aside for that purpose, and these cemeteries are nearly all owned by the Buddhists. In return for this government permit the Buddhists must allow the neighborhood to bury its dead in their grounds.

Kamekichi's family sent back some one to reason with the priests. Presently the emissary returned to say that if Kamekichi would turn Buddhist it would be all right. But Kamekichi was dead, so it was explained to them that he could not well comply with their demands. Then the temple-folk said they would be kind, and let Kamekichi be buried if his wife and children renounced Christianity. This affected

our Christians, so the catechist took a hand. He sent back a strong message to the effect that they had no lawful right to discriminate against Christians. Back came an insolent message that they, the priests, were the only people in that neighborhood who knew anything about law, and they would deny burial to whomsoever they jolly well pleased. That was too much for the catechist. He sent word he would show them a thing or two about law. He was coming back to Hirai first thing next day, and if Kamekichi had not been properly buried in the meantime he would jail the whole blooming temple populace. It was all ludicrous beyond description.

And yet, I have rarely felt more sorry for people than for Kamekichi's wife and children. They had lived there many years, declared Christians, the only ones for miles around, and among thousands and thousands of pagans. They were well thought of by their neighbors, and were known as honest folk. And now, to have this blow, was certainly hard. It was against the law to bury the old man anywhere except where he was denied admittance. It looked as though that

diminutive box in the corner would have to remain there indefinitely. It was really pitiful.

As we started away Kamekichi's wife approached the treasurer and asked the names and amount contributed by the different Christians. You see, generally in Japan, if any one gives you anything you must spend the same amount on a present for him. I know a couple who kept the birth of their child secret from their best friends, because they simply did not have enough money to return the presents they would receive. Mura-ko's husband explained that it was from the Church, and not from individual Christians. To whom, then, was she to send the return present? He told her to no one. "What!" she said, "was there to be no return for the magnificent one dollar and a quarter?" "No. If you had not been so long away from Christians you would remember that they want no return for help rendered their brethren."

So we came back to Hachioji, the catechist still in a most unfunereal and highly pugilistic frame of mind.

Before the sun set that evening Kamekichi had been properly interred.

CHINESE SCOUTS IN CAMP

AN INCIDENT OF LIFE AT ST. JOHN'S, SHANGHAI

By J. Randall Norton

AT the beginning of the summer term at St. John's a small start was made in organizing a troop of Boy Scouts. Twenty-four boys joined the organization and after the other boys had seen the magnificent uniform and heard about some of the trips there were many applications, but considering my lack of experience as a scoutmaster, I thought it best to keep the number low until something of a tradition had been built up.

About half the troop were so eager

for a camping trip that they wished to sacrifice the whole three days of their vacation. On Easter Day there was a pouring rain and I could see no way but to cancel the trip. Monday morning at half-past five a delegation woke me out of a sleep and begged me to reconsider. There were pools of water around on the campus, but the day was clear, so we finally decided to go. We packed the things rapidly and put them on wheelbarrows to be taken to the station, five miles away. At 9 o'clock at the station one



BOY SCOUTS IN CAMP
One of the patrols on a hare and hound race

of the tents in which were done up the kettles, spoons, and chopsticks, fell off a truck, and being hurriedly and poorly tied, burst open and scattered all over the platform. But we made the train. At Quinsan our party divided and Mr. Campbell started to pick out a place to pitch the tents; some went to get rice and eggs and others to buy wood, for camping in China is not what it is in the United States.

Quinsan is a city of about 75,000, forty miles west of Shanghai, possessing one rocky hill about 300 feet high, which stands out like an island on the levelness of the delta. The hill has the shape of a ridge, with a Buddhist monastery at either end, and with no other houses on it. When we reached there with the baggage, Mr. Campbell had made friends with the abbot and had been given permission to camp on an ideal spot between the two monasteries.

The camp was like most others in that setting up the tents, bringing up wood from the city and cooking our food took most of the time. The boys were very quick in learning to cook; we had some delicious rice with eggs scrambled in it, and beef and fruit in plenty.

The funniest thing was the interest shown by the city people. Next to the hill is a small park and all the people there came up to see the tents pitched. At night it was decided to have sentinels posted. It was rather a fearful undertaking for boys who had never before slept out of doors, so they carried a lantern back and forth



The soldiers marching near a monastery

with them as they marched up and down. This created considerable of a stir in the city. The chief of police sent two officers up to see whether we were rebels, or Japanese soldiers, or what, and it took a long time to convince them of our peaceful intentions.

The next day we had the abbot of the bigger monastery down to tiffin, but he didn't like the rice, and couldn't eat the meat and eggs, so all he had was an orange and some peanuts. After tiffin the crowd began to arrive in earnest, and at one time there must have been 500 people watching us. We had to exercise constant vigilance to keep them outside the ropes which we had put up. Once, when several of the scouts and I went for a tramp, the people got beyond the control of those left to guard the camp and walked all over everything, and Mr. Campbell had to send for reinforcements. Late in the afternoon, when most of the crowd had gone, two companies of soldiers marched up with band playing, stacked their guns and came up to watch. The officer in



"The old priest does not like our chow"

charge helped to keep them out of the rope limits we had set up.

The comments passed by the crowd were rather curious. Some thought we were Japanese soldiers, others actors, and the wildest guess was that it was a foreign-custom bridal party, and the bride was concealed in the tent.

The monk at the smaller temple was very kind. One of the evenings he asked us down to have tea in the temple, and we sat and played games beneath the gaze of fifty deities, the monk himself refilling our cups with boiling water. He was pleasantness itself, and his voice was like the sound of a running brook, if ever there was such a voice, yet he had absolutely no religious feeling so far as we could see.

We are planning to spend a couple of weeks camping at the end of the school year. There seems to be great enthusiasm to repeat the experiment.



"The crowd began to arrive in earnest"



EPIPHANY HALL, CUTTINGTON INSTITUTE

CUTTINGTON COLLEGIATE AND DIVINITY SCHOOL, LIBERIA

By the Rev. J. F. Dunbar, D.D., Principal

CUTTINGTON is no longer an experiment. It has gone forward slowly, but surely and steadily, during these twenty-five years of its existence, and to-day occupies no mean place among the higher grade institutions of the country. Marked indeed have been its progress and achievements in proportion to the advantages which have been opened to it and the facilities and means placed within its reach.

Its Founding

The station, located about five miles east of Cape Palmas and two-and-half miles north of the Graway villages, on the beach, was founded through the benevolence of Mr. R. Fulton Cutting, of New York, after whom it has been named. The location is most charm-

ing, furnishing a commanding view of the ocean in front and of the country for miles around. It overlooks the Cape, Hoffman River, Shepard's Lake, the Graway villages, and about twenty-five miles of seacoast. The 100-acre block of land on which the station stands was, twenty-five years ago, a dense forest, inhabited even by gorillas; hence *Weyalu*—a gorilla hill—the native name of the place. All the lumber, save the planks, out of which Epiphany Hall is built was cut in this forest. To-day the whole block is covered with coffee and palm trees, growing luxuriantly; and one now can sooner get lumber from the Islands or Europe than from the forest here, which is miles away.

The late Rev. M. P. Keda Valen-



A GLIMPSE OF THE COFFEE FARM, SHOWING BANANA TREES AMONG THE COFFEE
Epiphany Hall is at the extreme left, just off the edge of the picture



OUR SCHOOL AT EPIPHANY HALL, CUTTINGTON, LIBERIA
Seated in the chairs in the foreground are the five members of the faculty, the central one being Principal Dunbar

tine, M.A., a native Liberian of the Grebo tribe, and one of the most scholarly of the clergy of this district, who had been trained at Cavalla under the late Bishop Auer, was the pioneer superintendent of this station. His was the task of clearing the forest and planting the coffee trees. Under his superintendency also the stone building, 103x54 feet, called Epiphany Hall, which now houses the school, was erected. Before and during the course of its erection the school was carried on and the students and pupils resided in a large mud house with thatched roof. He, however, did not live to bring the building to completion, nor to see a large crop from the coffee trees. He managed, though, to send out a few students from the Hoffman Institute and the Theological Department of the school.

His, like other pioneer days, were hard ones for the students. The candidates for Holy Orders had to take turns in the kitchen, and to bring loads from the cape on their heads. Like Bishop Leonidas Polk, Superintendent Valentine, being full of patriotic zeal, led a force against a rebel tribe, and, to the regret of all who knew him, a bullet closed his bright and fruitful career July, 1896.

Vice-Principal S. J. Taylor, of Sierra Leone, took up the reins when Mr. Valentine dropped them. Mr. Taylor was a scholar, a disciplinarian and an experienced teacher, having taught in the Grammar School a number of years and taken the course at Fourah Bay College for the L.Th. degree before leaving Sierra Leone. This enabled him, though not in Orders, to instruct the candidates who were then connected with the institution. But like other administrations which follow immediately the pioneering ones, he was not able to cover the curriculum which he made up for the school, nor to develop all the plans which he inaugurated. His,

too, was a short administration—four years. Having spent nearly all of his then lifetime in the schoolroom, the agricultural side of the work suffered greatly under him. Bush choked and destroyed many of the coffee trees. Some improvements, however, were made on the building—chiefly the plastering of the inner sides of the walls and putting concrete floors in the basements of its three wings.

Vice-Principal Gray came next, took charge of the school, but very little was done by him to improve the station or the school. He did not at all fill the post with credit. There were no graduates during his time save from the Theological Department, and the Rev. Mr. Gibson was in charge of it.

On July 1, 1904, after four years as rector of the Church of the Epiphany, Cavalla, and superintendent of Cavalla River sub-district, I became Principal. Many trials have been endured and many changes have been necessary but in all departments of the work there has been general progress. It speaks well for the school, also, that one of our two graduates entered in February last the senior class in Liberia College. And every year now the school is realizing a good sum from the farm, which has not been the case before. There have also been some material improvements made on the station during our time—three splendid teachers' cottages built and a new set of window sashes put in the Hall.

Our faculty at present is composed of the following named tutors: Rev. Messrs. T. M. Gardiner, F. W. Ellegor, M. H. Gibson and J. W. Pearson and Mr. S. J. Davies. We have not been fortunate in having student-teachers to assist us until recently.

It must be very gratifying to friends of the institution both at home and abroad to learn that the two schools—the High School opened by Bishop Payne and carried on at



FAITH COTTAGE, A RESIDENCE FOR TEACHERS

Mt. Vaughan, and the Hoffman Institute started in 1868 at Cavalla by Rev. Dr. Auer (afterwards bishop)—now merged in Cuttington Collegiate and Divinity School, are trying harder and harder to work up to the ideals which these two beloved fathers of the Church had in mind when establishing them. We have preserved in this institution an historic continuity linked with the past seventy-eight years of Christian movement in Liberia.

The Agriculture Department

The brawn and muscle of the students and pupils keep the wheel moving in the Agricultural Department. For four hours a day, two in the morning and two in the afternoon, each is required to do manual labor of some kind. We give attention now to coffee, palmtree, cassava and sweet potatoes. We hope during

the next rainy season to go more extensively into the raising of bananas, plantains, eddos,* breadfruit and vegetables.

The coffee trees, although their yield had become small and many were dead when we took charge of the institution, on account of their not having been properly cared for by the last two incumbents of the station, have helped greatly in the support of the school. Since 1903 we have gathered and sold 20,495 pounds of coffee.

The palmtrees help greatly in the diet of the school. They grow of themselves among the coffee; and they are becoming so numerous that they are doing the coffee trees harm, their long branches producing too much shade. The question now is whether we should destroy some of them and save the coffee or allow

*The eddo is an edible root, a species of yam.

them to continue to increase and thereby destroy the coffee.

We have not recently produced any large quantity of cassava, but every year we reap no less than 300 kroos of sweet potatoes. And but for trouble from wild animals, chiefly the deer and the porcupine, we would reap a much larger quantity. Wherever we plant cassava or potatoes about the farm we are compelled to enclose the place with a fence, platting the sticks to keep out the porcupine; but even then he either cuts his way through the fence or digs a passage underneath it.

The agricultural results just enumerated are encouraging, but the boys have to be driven too hard in order to get these results. To gather the coffee from the trees, clean it out by beating it in mortars with pestles, to clear the whole 100-acre block of bush and grass with hoe and cutlass, to make up potato rows with hoe in this hard, rocky soil, and to do their own cooking, scrubbing, bringing of their provisions from the city, etc., mean much hard manual labor. In fact, the strain of the present daily routine, covering from 5 a. m. to 10 p. m., makes some of our bright boys dull, mental exhaustion from physical tension. And we are compelled to submit to such conditions for the want of means to hire laborers and to get a few modern appliances and facilities, and a gymnasium—a thing which the boys would appreciate and enjoy so much if they had it. The proceeds of the coffee might be used in this direction, but it goes towards the upkeep of the main building and the erection of teachers' cottages and out-houses.

Although the boys are under a continual strain, a more obedient and willing set cannot be found. Cuttington is almost unequaled in the republic for developing boys physically. Some of the best types of fully developed Liberian manhood are found here.

The regularity and chastity of their habits, and the exercise they take morning and afternoon in the farm with hoe and cutlass, take the place presently of the gymnasium and other physical training which make students of other civilized countries healthy, robust and strong. If the strain did not hamper them in their studies, and but for the wholesome effect modern physical training has upon the young, we should be glad to have things remain as they are.

Need of an Industrial Plant

While thinking of the agricultural department we sadly recall that at this, its twenty-fifth year, the institution is still without an industrial plant, even on a small scale. Strictly speaking, and from a modern point of view, we are training only the heads and hearts of the boys and not their hands. All of them cannot become ministers and statesmen and clerks and farmers. The country must have some mechanics. Yet already the Church in America has begun to lessen its appropriation for the African Mission, and we know the Church in Liberia is too poor to help us to get the facilities with which to start a small workshop.

The School

The school is still maintained in three departments—Theological, Collegiate and Preparatory. Up to the year 1897 the collegiate and preparatory departments were known as the Hoffman Institute and the High School. It was during that year that Mr. Taylor, with the consent of the Bishop, gave the school the name it now has—Cuttington Collegiate and Divinity School. Mr. Taylor knew that the school was not doing then the work of a college, but he cut for the child a suit too large for him, to which he felt sure he would soon grow. It is now almost his fit.

The present candidates in the theo-

logical department, three in number, are graduates of the Collegiate Department; two are now taking the third and one the second year's course. They bid fair to be of great credit to the institution and to the Church in Liberia.

The collegiate and preparatory departments of the school were at low ebb when I took charge in 1904. The course then was an eight-year one; but we were compelled to add a ninth, and to reduce the students of every class in the collegiate department to the next lower grade, converting the then Freshman class into what is now known as the fifth form—the last and highest class of the preparatory department. This step met with much opposition from the students—a few even left the school—but we remained firm because it was the only way we saw of raising the standard. Within a short while those who remained found that a wise thing had been done for them.

The school year consist of two terms: the first, called Trinity Term, begins August 1 and ends November 30, and the second, called Lent Term, begins January 15 and ends June 30. During Lent Term we have a two-weeks' Easter break. The closing days of each term are taken up in written examination. The commencement exercises always take place between the 26th and 30th of June. Ascension Day, All Saints' Day and Thanksgiving Day are special holidays of the school. Besides these every Saturday is made an Open Day for the boys. February 22, when the cornerstone of Epiphany Hall was laid, is the Schools Anniversary Day.

A Reading-Room

A Library, or Reading Room—a thing which

forms an essential part of the life of every higher grade institution the world over—is also wanting in Cuttington. The wholesome, enlightening and inspiring effect it has upon students is too well known. It is indeed disheartening when one sees and knows how much a thing of this kind will help his work, and he is not able to supply it. A friend in America once promised to send us some second-hand books and magazines with which we were to open a reading room, but they have never reached us. We want it widely known now that any gift of this kind will be greatly appreciated by the students of Cuttington.

The Student Body

The student body of the school is composed of boys from all parts of Liberia; and the Americo and Native-Liberian elements are equally represented in it—fifty per cent. of each. We have had boys even from Sierra Leone, Grand Bassa, Half Assinee, Accra and Warri. When I first took charge of the school the limit given us was 100, and we had to beg for students; but within a short time applications began to pour in, and in later years there has always been a waiting list. It grew so large once, and there were so many earnest and interesting seekers among them, whose



President Dunbar feeding his fowls

appeal for admission was so pitiful, that the bishop, in 1912, ordered us to increase our number to 125. This we did, but even then only about 40 per cent. of those in waiting got in. This was bad enough, but the worst came when the bishop reversed his order, not quite a year later, because the Board had begun to use the knife on Africa's appropriation. We are moved at times to wish that we had some of the money which some of the good people of the world have laying down in safes, or in vaults, or in banks. There is now a large number who are knocking at the door, among whom are some wayward boys who, if we could take them, might be saved from becoming a complete wreck, and some from far interior tribes to whom a messenger of Christ has never gone, the admission of whose boys might be the means of getting the Gospel message to them; but we are not able to open unto them. How sad! And what an opportunity for somebody!

This state of affairs means more for Liberia than pen and ink can conveniently express. The class capable of taking the lead in the affairs of Church and State is small. Our brethren across the seas seem not inclined to come over and help us. Materials, then, must be prepared on the spot; and there are only two institutions besides ours which are doing higher grade work—Liberia College and the College of West Africa. Cuttington Collegiate and Divinity School, however, is unique in the training it has given and is giving. It lays great stress upon the physical, moral and spiritual development of its students. Liberia College, like every other state institution, drops the Bible out of its curriculum. Cuttington teaches the dignity of labor and that education is destructive rather than constructive when it leads away from instead of up to God and His Christ. If, therefore, the intention of the good people

of America when establishing this missionary enterprise here was not only to Christianize the heathen but to assist the Negroes, to whom they owe a great debt, to construct a national fabric, then they should go the full arm's length in helping to enhance and maintain that institution of theirs on the spot, which is better calculated than any other to give to the country the fittest kind of material. Its very location helps to give Cuttington this superior advantage.

The Struggle to Exist

The day is yet far off when Cuttington will be able to maintain itself—when the students and pupils will be able to pay for board and tuition. We assert this for two reasons: (1) because about 75 per cent. of the Americo-Liberian students have parents or guardians who are too poor to help them in school, and who would be compelled to take their boys home if they were required to provide for their support; and (2) because the parents of the Native-Liberian boys expect that while their sons are in school, or even in the Mission, everything will be given them. This is what was taught their forefathers by the pioneer missionaries of this field, and it has been handed down to them. In those pioneer days—and it is not much better now—they came to church and to school, not because they were seeking Christ or knowledge, but because of the loaves and fishes. The impression they received, and which they still have, is that the Mission has plenty of money. The day we get this idea uprooted—a thing we are striving hard for—is the day that will mark the turning point in this missionary enterprise so far as it relates to the heathen.

The Care of the Sick

Some may wish to know how we manage our sick cases, there being no hospital and no doctor connected with

this missionary district. It is a wonder to us that during these ten years we have lost by death only three students while in connection with the school. The principal, although he has had no medical training, is both consulting physician and dispenser; and his dispensary consists of a few bottles of castor oil and magic oil, a few boxes of pills, a bottle of iodoform and a few packs of salts. It would be quite amusing, no doubt, to a recognized doctor to hear us questioning a patient while diagnosing his case, and to a nurse to see us treating one. These long years of "quack" practicing have, however, given us an experience which enables to bring around some hard cases. We had one recently of pleurisy which was fast passing into pneumonia. Usually we turn such and other like hard cases over to parents or guardians for treatment—send the boys home—which is, indeed, a painful thing for us to do; because it looks as though the school cares for the boys only when they are well. We are compelled to do so, however, because, as we have already shown, the Mission makes no provision, nor are the boys able to meet a doctor's bill. The boy with the pleurisy was willing to remain with us and stand his chances because there was no alternative, he being from a far interior tribe; and by the help of God we got him through. Worst of all, however, we have no place where we might take the boys when they become sick, even when the disease is epidemic. They must either go home or remain in the room with their mates. During Principal Taylor's time a very small infirmary was built, and it served its purpose until the need of quarters for a tutor made us en-

large and convert it into a teacher's cottage.

The Religious Department

In the Religious Department of the institution every effort is put forth to train the students and pupils in the faith and teaching of the Church, to awaken in them by lectures on the several missionary districts an interest in missions, to cultivate in them the spirit of giving to the cause of Christ, and to make them sincere Christians. We took them recently to Alaska and made them follow Bishop Rowe and Archdeacon Stuck on one of their missionary trails. The usual religious services are regularly held, and the Sunday-school has been under the careful management of one of the tutors. Lent and Easter are always profitably spent, being really and truly for this station a time of spiritual awakening. The spirit manifested on Ash-Wednesday and Good-Friday is always intensely solemn and abstinent. Baptisms during the ten years have been only 13 adults and 1 infant. We seldom perform this rite on the station because nearly all the boys come to us already baptized. The number of candidates for confirmation presented by us is 101—60 Native-Liberi-



A BANANA TREE ON THE CUTTINGTON PLANTATION

ans and 41 Americo-Liberians. Our communicant list rises or falls with the coming or leaving of the students. Sometimes it stands at 80, other times at 40. It is now at 71; 50 Native-Liberians and 21 Americo-Liberians.

There is but one discouraging feature about this department of the work—for want of space we worship in a hall under one of the dormitories. It is not possible for us to set aside this hall solely for chapel purposes. It is therefore too public and unhallowed a place to train students to worship as reverently, seriously and sincerely as they should. A chapel is greatly needed. A few dollars have been given towards it, we believe, by some friends in America, but much more is necessary.

The Moral Side of the Work

From a moral standpoint Cuttington to a great extent is regarded, especially by the three leeward counties, as an asylum for bad and dull boys. Dr. Booker T. Washington declares that Tuskegee is by no means a reformatory institution, and those who come to it must be sure to bring a good character. He takes the ground that one bad boy or girl can do more mischief in a week than the entire faculty can repair in a term. But it seems to be one of Cuttington's special objects to teach self-control to the quick-tempered and reckless, to polish the rude and rough, to bring under subjection the stubborn, to make the sloven tidy, to make the careless painstaking, to make the lawless law-abiding and to convert devils into saints.

The Economic Side of Cuttington

Cuttington, too, notwithstanding the plea of poverty it sets up, has advanced somewhat along economic lines towards the goal of self-help during these last ten years. It has managed to pay every taxation imposed on it either by the Church

abroad or the Church at home. Its Easter offering has been sent regularly to the Board, ranging from ten to twenty-five dollars. The Men's Thank-Offering, the Woman's Auxiliary United Offering, the Greek Red Cross Society and even the Presiding Bishop's Semi-Centennial Commemoration have received of its pennies. The Chapel organ now in use and the small brass band we have were gotten by contributions from the students. Only those, however, who are in touch with the circumstances and the condition of the boys know how great the effort is when an amount is contributed by them. The running expense of the station has also been cut down greatly during these ten years. Every boy is made responsible for the tool he uses, and is required to pay for it if he loses it. We use empty kerosene tins in the place of buckets. The boys furnish their own bed (rustic ones principally) and bedding, knife and fork and the best portion of their clothes. They also buy their school books. This new regulation is of advantage both to the school and the students. We are able to keep a supply of text books always on hand for all the classes, and the students take the utmost care of those they purchase. Formerly, hoes, cutlasses and other utensils and furniture of the school could be picked up all about the place, and many of the classes suffered for the want of books because funds with the Board were often not available, and the books given the boys were not cared for.

Such is, in part, the story of Cuttington. Whatever progress or successes have been enumerated, the Bishop, the Board of Trustees, the faculty and the students have contributed towards achieving them; and, above all, God be praised for them. We close with the hope that some of the readers of this account will help to supply its needs; and that we may be fitted and guided to do more and better work.



THE BISHOP RANDALL MEMORIAL HOSPITAL, LANDER, WYOMING

HERE AND THERE IN WYOMING

By Bishop Thomas

The Bishop has been spending the better part of the summer in his Cadillac car, the gift of friends in Garden City, N. Y. Part of the time he spent in making visitations far away from the railways, at the same time showing to some of Wyoming's good helpers the length and breadth of that attractive state.

ON July the 9th my guests from New York City arrived in Cheyenne. We took them to Laramie where the beautiful Cathedral was carefully investigated as well as the Children's Home. I preached at the Cathedral on Sunday morning, July 12th, and on the following day returned to Cheyenne.

Tuesday and Wednesday were spent in Estes Park. On the 17th we left for Lander. The workers on the Reservation had informed the Indians of the coming of the kind benefactress who had paid the principal indebtedness upon the hospital, and they, of their own accord, gathered

to thank her for what the hospital had done for them. Later a reception was accorded the ladies by the "citizens" of Lander, who did all they could to show their appreciation both of the hospital and of those who had made its erection possible. It is a pleasure to record that, through the kindness of the same friend, the top story of the hospital is being completed for a Nurses' Home. This will relieve the main floor of considerable noise and at the same time give a much-needed home for the nurses, who have heretofore been occupying rooms on the main floor as they happened to be vacated. It is to be hoped

also that the discipline of the hospital will be greatly improved by this addition.

On August 4th, some friends from Wheeling, West Virginia, arrived in Cheyenne, preparatory to a trip through Yellowstone Park. At the same time Mr. Fletcher Steele, a landscape architect of Boston, came out to beautify the hospital grounds and to lay out the new St. Michael's Mission on the Reservation as his contribution to the work of the district. We had intended to start on the 5th for Lander by way of Rawlins, but, unfortunately, a serious accident had befallen my car. On the 2nd, accompanied by Dean Huston and a party, I had gone to Chugwater for confirmation, but the rear axle parted about five miles from Chugwater, and Dean Huston had to walk in to baptize the adults who were to be confirmed in the evening. The rest of the party straggled behind, but fortunately the confirmation service, though delayed till after nine o'clock, was duly held. The result was that instead of starting for Lander on the 5th as was intended, we did not leave until the 7th, arriving in Lander in time for service on Sunday the 9th. Mr. Keller and wife were still off on their holiday but a congregation was speedily gathered and a goodly number were in attendance.

It was a disappointment that not enough time was allowed for a little fishing in the Sweetwater, and for a cast at those famous landlocked salmon in Lake Christina. After one or two minor accidents we reached Dubois on Tuesday evening. Forty people were in attendance, two were baptized and I preached at the service. On the following evening, Wednesday the 12th, Tie Camp was reached where we made our first camp. The ladies seemed to enjoy the sleeping under the stars immensely. Forty-five were out at the service which was held on

the log pile immediately adjacent to one of the bunk houses.

On the 13th we started for Brooks Lake. Unfortunately a wheel broke and one of the drivers was sent back to Dubois in the hope of finding a wheel for the wagon. Two pleasant days were spent fishing. Enough of the finny tribe were found to make the entire party satiated with fish before the return of the wheel. It is to be noted that the day the wheel broke was the 13th of the month.

On Sunday the 16th the party camped at the headwaters of Buffalo Creek, and I held services and preached. On Monday the 17th we reached Moran, where some more friends from Long Island were already impatiently awaiting the arrival of the party. They had gotten in from the Park several days before, anticipating our arrival, which had been delayed by reason of the broken axle and wheel.

On August 20th a sad farewell was accorded the Wheeling friends. Immediately thereafter two wagons and saddle horses started with the new company for Jackson's Hole, where service was held on Sunday morning, August 23rd. Mrs. Sarah M. Daniel was there and had made the beautiful hostel still more beautiful by reason of her tasteful arrangement of the things. The Rev. Royal H. Balcom was warmly anticipated. The recent arrival of Mrs. Daniel and the absence of a clergyman made it inadvisable for a confirmation class to be presented.

On August 23rd in the afternoon service was held in the Grovont Church and a goodly congregation was in attendance. The party camped at the home of Mrs. Seebom, wife of the game warden, and early the next morning started for Lander. Tie Camp was reached on Wednesday the 26th. As we arrived rather late the service was held in one of the bunk houses. It was an interesting oc-



INDIANS FROM THE RESERVATION GATHERED AT THE HOSPITAL TO THANK THE DONOR FOR THE HELP WHICH IT GIVES THEM

casion. The one light in the middle of the room made it impossible for any one to see the words of the hymns, but before the evening was over many of the people were singing with considerable volume. The bunks were all filled and the shadowy forms of the men as they crept in through the darkness made the service both unusual and impressive.

On the evening of August 27th I confirmed a class of two at Dubois and on the following morning baptized the five children of Mr. and Mrs. Grant. The car had been left at Dubois so that, immediately after the baptism, the party started for Lander by the Riverton road, stopping off at the Reservation a few moments, but ultimately arriving in Casper in time for the evening service on Sunday. Two wrong roads had been taken and all but serious accidents had been incurred. Ill luck followed the party, for on September 2nd, after an interesting run of 500

miles through which time the car had behaved beautifully, we struck a sand pile, and a rock tore through the crank case, and the party took train to Cheyenne in very humble mood. Our Long Island friends left, much to our regret, on the 5th.

September 6th I preached at Laramie in the morning and at Hanna in the evening. It was Labor Sunday, and Mr. Clarence Wagner had provided for a service in the Moving Picture Hall. The town band, which is one of the best in the state if not *the* best, called the people to worship and made hymns a joy in the singing. About 150 people were out.

Mr. John E. Baird and wife, formerly of Philadelphia, but now of Honolulu, stopped off at Laramie on Saturday, looked over the church property and in the morning started for Cheyenne. It was a great pleasure to see once more an old friend of many years from the Church of the Holy Apostles, Philadelphia.

A WORKER FOUND

By the Rev. Walworth Tyng

THE China Mission has only begun to touch the Chinese scholar classes. But the picture shown below indicates a beginning and arouses a splendid hope. John Han was born about twenty years ago, the son and grandson of officials of some standing. He was partly trained at a China Inland Mission school and later at the Yale Mission School in Changsha, where he is now a senior in the preparatory department. He became a Christian, but without deciding where to affiliate until he met Mr. Gilman and heard a clear explanation of the historic origin and meaning of the Church. He looked no further, but became a faithful attendant at the American Church Mission and has been confirmed.



His family were ruined with the fall of the Manchu Empire, and left him to his own devices. He receives scholarships from the Yale Mission and other aid from members of our staff, but nothing from his father.

Few boys of his age represent his depth of religious experience. He was reading "Pilgrim's Progress" a year ago. Many a place caught him as the very mirror of his own heart and experience. He brings his friends to church. One is a catechumen here already and also secretary of the Yale School Y. M. C. A. John organized nine or ten companions into a "Preaching Club," meeting to exchange Christian experience and for prayer, and separating to "work for God." They visit the sick and help those who are in need. They enlisted a voluntary Bible Class of twenty boys to be taught by our missionary, and John has plans for adding another class of graduates from his school. It is difficult to convey what a help and a strength he is to the station.

But let nobody imagine that his is a morbid and brooding spirit. He has decided mechanical and inventive genius, and delights in the toys of modern science—in wireless telegraphy, model aeroplanes, chemical explosives, and electricity. He could, indeed, leave school at any time and earn a good salary. But since confirmation his face has been set toward the ministry. With personality, a gift for friendships, energy, initiative, intellectual calibre and deep religious fervor, he is "one in a thousand."

In his school he represents a long arm of the Church; reached out and working. Still a student, he is already an evangelist. May God in His own time give us the fruition of such promise, and make John Han a pillar in His Chinese Church.

OUR LETTER BOX

Intimate and Informal Messages from the Field

In a letter dated July 16th, 1914, Bishop Huntington writes as follows:

THERE have been very heavy rains in the Nanchang region. The city itself has been partially under water and the dikes have broken in several places higher up the Kan River, so that there will certainly be much suffering and very likely need for relief works there during the winter. The same is, I understand, the case in the Hsiang Valley in Hunan, and in Kwangtung."



Bishop Aves writes under date of September 10th, from Monterey, Mexico:

LETTERS just received from Archdeacon Mellen are not at all reassuring. He recommends postponement of the opening of the Hooker School until January. I shall know more later. I leave for Chihuahua to-day, hoping to reach there Saturday night. I expect to return here next week, and proceed to Mexico City about the 21st. You may expect a wire from me when the conditions are favorable for the opening of the Hooker School. The country is passing into the penumbra phase of reconstruction, readjustment and rehabilitation, and the movement is very slow and laborious. There is still a great deal of lawlessness to be mastered, and much persecuting resentment shown towards the Roman Catholic Church, that will have to be checked before popular contentment and peace that is conditioned upon it can come. I believe there is before us a fine opportunity to help the traditional Church of the country to "make good." That Church must be made conscious of its true Christian mission, and as a first step must refrain re-

ligiously from political tamperings, intrigues and ambitions. The people need the Church's consoling, encouraging, enlightening help, and the state will, I believe, give full opportunity for this as soon as the Church shows a serious disposition to confine itself to such work. Nearly all the priests have been expelled from this northern part of the Republic, though many are remaining under the disguise (I am informed) of beard and secular garbs.



Miss Newbold writes from Fukushima, Japan, on July 15:

YOU perhaps heard that I had to substitute in Akita from September to March, and after that to be sent over to Fukushima, as Miss Babcock had to leave on account of a breakdown. We are so terribly short of workers, and yet the work grows more and more demandful and fascinating. I am surprised to find how the women are thinking. In my calls, I have been asked: "Are Christ and God two gods?" "What does hades mean?" "What does judgment day mean?" "What does soul mean?"

The famine, of course, cast its sinister shadow over us this winter. It was terrible, and just now we are having an over-abundance of rain, which makes us very anxious. Two weeks ago, we were praying for rain, and now I think we will have to pray for it to cease. Oh, this poor country!

The earthquake in Akita province shook us up and broke the chimneys of our house, but otherwise left us unharmed.

The school at Sendai is flourishing—ten students in the Kinder-

garten Department, and nine in the Bible Department. The garden looks beautiful. You see I am the only foreigner in Fukushima, so when I get too utterly desperate for some one to talk to, I run off to Sendai, three hours away.



The Rev. John E. Shea, our missionary among the Kavok Indians in Northern California, gives some incidents of his work:

TO enable us to keep our Sunday appointment recently, an Indian seventy-five years old swam across the Klamath River, just above the Ishi-Pishi Falls, after the canoe in which the owner had crossed to go some distance into the country just before we reached the shore. It was a very hot day, and the water ice-cold. This incident is one of many that show how appreciative the Indians are of our work in their behalf. At that service I baptized three, including a young white man who had previously led a dissolute life. The next day, before our return home, I was called away up in the mountains to bury an aged white man, who with a companion older than himself was attempting to carve out a home in the wilderness. Immediately after the funeral I was called upon to baptize a consumptive Indian. His two young children received the sacrament at the same time.

On the 22d of July I was sent for to baptize a dying Indian girl. The following evening we held a twilight service in the woods, and with a big fir stump and a basin to serve the purposes of a font, I baptized two young men, a woman and four children.

On August 9th, with the thermometer standing at 108 degrees, we held three services. At our morning service thirteen men, women and children were presented for baptism. At our early afternoon service two white women—half the

white female population of Orleans—requested me to baptize them. At our third service our choir of twenty young Indian and half-breed children sang for the first time, rendering the hymns, one chant and the Gloria very creditably after only four rehearsals. At this service the offering was for the General Board of Missions and amounted to five dollars.

July 15th was the anniversary of our second year in this work. Our service was held at our first home, twenty-one miles from where we now live. It was a very hot day. Some of the Indians occupied rude benches on the porch facing the river, others reclined upon the ground in the shade of the trees, while I sat upon a table and talked to them in my shirt-sleeves.



The Rev. Theodosius S. Tyng, sometime missionary in Japan, in calling our attention to an error in the July *SPIRIT OF MISSIONS* whereby the name of Christ Church, Osaka, was inserted under a cut of the new St. John's, says:

IT is a pity that by some misunderstanding "Christ Church" was inscribed under the photograph that heads the article. For although thirty-five years have passed since the first appeal was made for an adequate church there, which Bishop Tucker is reported as looking upon as the most immediately important need in his jurisdiction, the Christ Church congregation is still worshipping in the little school chapel built in 1881, and still presumably compelled to forbid the little children to come to its worship because there is no room for them. This congregation is supporting its own minister and work, and has given a considerable amount for the new church. How can more be expected of a church that has sittings for only just one hundred when all the seats are full, with only eighteen inches allowed for each person?

The Rev. N. H. B. Cassell, rector of Trinity Church, Monrovia, Liberia, writes concerning the progress of last year and his hopes for the future, particularly in the matter of self-support:

I AM thankful to say that the work has gone on unabatedly and improvements are to be noted in some respects. I have had occasional assistance from the Bishop and the Rev. A. F. Marsh and regularly from the lay-readers, Hon. Arthur Barclay and W. O. D. Bright, Esq. Our Lenten and Easter as well as Advent and Christmas services were interesting and met with hearty response from Church folk and other well-wishers. The attendance on Easter Day was very large. The Sunday-school and Woman's Auxiliary are doing finely. The former sent last year \$15.00 as an Easter Offering, and the latter \$30.00 to the United Woman's Offering at the last General Convention, in New York. Our Bible class is kept up.

By inaugurating a Parochial Fund, started last August, the parish is beginning to lay the basis more firmly for self-support. The debts of the parish have all been met, and there is a sum of \$180 on deposit in bank. When relief from paying rent for a rectory is obtained, and about \$1,000 has been accumulated, the parish will be in a position to support the rector.

The entire amount raised during the year covered by this report is \$1,032.22, of which \$355.04 resulted from the Parochial Fund. We might say the parish is capable of raising \$1,000 yearly. The expenses are at present \$500. The expense of paying a rector would raise it to \$1,200 for the present, at least. Given another year it will be clearly possible for the parish to pay their rector. I shall suggest and recommend it to do so, beginning September 1st, 1915.

I am very thankful that during my incumbency there has, under

God, been brought about a fairly good financial policy. Our membership has increased, we have built a substantial church edifice, improved greatly the Parish Hall, where Sunday and day schools are held, and the parish is on the threshold of self-support.

For these and other blessings from the Bountiful Giver of all I thank and adore Him.



The following letter is from an enthusiastic visitor to the Church Training School at La Grange, Georgia.

A VISITOR to La Grange is likely to be asked: "Have you seen Mr. Phillips' mission?" and if one spends Sunday there it is altogether in order to attend St. Mark's church, which is the centre of the work of the mission. Like the little boy whose aunt said, "Johnny, an angel brought you a little brother last night; would you like to see him?" "No," said Johnny, "I'd rather see the angel." Seeing is believing, and should one doubt the successfulness of Mr. Phillips' ventures, take a train for La Grange. There it is, about a mile from town, where smokestacks pour out their gray masses, and the hum of busy machinery is heard. Stretching out as far as the eye can reach are the rows of cottages surrounding the mills. Amid these stand the little Church of Good Shepherd, its parish house, encircled by playgrounds, the hospital and annex.

There is always something about a hospital that appeals to a visitor. The white-capped nurses, usually pretty, the cleanliness and order—all are found here. Each patient, comfortable and well cared for, turned to greet their rector as he entered the wards. What confidence is theirs, and what interest each member of his flock manifests! The first real cash for the first building came from a mill woman, who had saved it in dimes, from the sale of milk above the

THE NEW CHINA FUND

TWO objects in China which, while not officially part of the New China Fund as it is at present set forth, are nevertheless part of much-needed new equipment, have recently received substantial aid.

A gift of \$10,000 has been offered to Dr. Jefferys toward the erection of a new clinic for St. Luke's Hospital, Shanghai, by a family in memory of their parents. This gift provides for the medical and surgical parts of the clinic. It will be remembered that another section, the eye clinic, to cost \$2,500, has already been offered in memory of the parents of the donors and of Miss Fay, one of the foundation stones of the China Mission; \$7,500 is still needed for the complete building. When this is in sight our workers can go ahead with its erection.

* *

THE other gift is \$1,000 toward the \$5,000 needed for the residence for American women teachers connected with St. Hilda's School, Wuchang. This gift is especially significant as it was made on the field by a Presbyterian layman who, while travelling in China, became deeply impressed with the urgent need of providing a residence for the splendid staff of workers at St. Hilda's. We are most grateful for this splendid gift; surely it must stimulate us to provide for our own.

* *

NO gifts for the New China Fund are more welcome than the ones made in memory of those who have entered into "the Life which is life indeed." In sending in a yearly gift of \$100 this month the donor writes: "In memory of my father who loved his brethren." It is evident that the same love has descended to the daughter. In fact, the spirit in which gifts are made to the Fund is most cheering, and makes one feel that the

blessing of God must rest upon them. A donor of a memorial gift of \$3,000 said after making her generous investment: "Oh, that I had something more than money to give! We may well thank God for those who, while far away from China's needy millions, are nevertheless filled with compassion, as was our Lord when He looked upon the multitudes scattered abroad like sheep having no shepherd.

* *

THE following quotation from the *National Review*, Shanghai, China (a weekly review printed in English), emphasizes the importance of the city of Nanchang. This is the largest city in the diocese of Anking and one of the objects of the New China Fund is to provide equipment for this strategic center. (See pamphlet No. 202.)

NANCHANG

From being a center of anti-foreignism, as it was a few years ago, the city of Nanchang, the provincial capital of Kiangsi, is destined before very long to be the center of an important railway system. The Japanese project for a railway from Foochow to Nanchang is being steadily carried forward, negotiations being now in progress in Peking. This railway will connect Nanchang directly with the sea, and will greatly improve an outlet that has been in use from time immemorial, and was of special importance during the early days of foreign intercourse with China. From Nanking there will come to Nanchang the great cross-country line that will pass on to Changsha and the west. This will be an important link with the Yangtze, though not so direct as the Japanese line to Kiukiang, when it is finished. From the south to Nanchang will come the line now being negotiated by Messrs. Pearson to link up the important city of Canton. Thus Nanchang will be able to draw and distribute produce in all directions by means of modern railways. As Mr. Sahara says in an article we print elsewhere in this issue, it does not matter who builds the railways so long as everybody has the right to use them and to benefit by them equally with everybody else. The principal, the first and the last beneficiary will, of course, be China herself.

NEWS AND NOTES

ONE of our missionaries in Wyoming, whose work demands means of conveyance, has hit upon a method of securing one. He has taken a "bronco" colt to break for the saddle, with the understanding that he may have the use of it for the winter. We applaud his hardihood, and wish him success.

AT a recent meeting of the Indian Presbytery in Oklahoma, an Indian preacher asked if he "might waste a few moments of their time." Permission being given, he informed them that he had set apart four acres of average land on his place for the Lord, and that after paying all expenses, it yielded \$13 per acre, and the land cultivated for himself averaged \$9.75 per acre. He argued that as God's acres gained each \$3.25 over his own, it proved that God's blessing rested on his plan, and he exhorted his brethren to "try the Lord" in the same way. This waked up the elders, and there was such a torrent of eloquence that it was difficult at midnight to get in a motion to adjourn. As a result twelve covenanted together to try the "four-acre plan." Does anyone conclude that the Indian who started the movement "wasted the time of Presbytery?"

A SHORT time ago the Treasurer received the Lenten offering of St. Matthew's Sunday-school, Fairbanks, Alaska. It amounted to \$502.08. This is no doubt the largest per capita giving of the Sunday-schools of the American Church. We have at hand no statement of the membership of that Sunday-school but it cannot be above forty or fifty. Each year they have sent a splendid offering, and each year it has been increased. This is the school which gathers its money in condensed

milk cans, because the ordinary mite boxes provided by the Board are neither sufficiently large nor durable.

TEN Chinese girls, the first to be sent to the United States to be educated under the Boxer Indemnity Fund, arrived in New York in September. These girls were selected from the candidates who presented themselves, by competitive examinations held in English in China. All of them are Christians; eight of them are daughters of Chinese Christian pastors. Two of them are our own girls from St. Mary's Hall, Shanghai, one of whom stood first in the national examination.

EPISCOPAL CHANGES

THE Right Rev. Robert Strange, Bishop of East Carolina, died on August 23d in his 57th year, after an episcopate of ten years. Though not technically a missionary bishop, he was at the head of a struggling and needy diocese, over which he had presided with rare wisdom and efficiency. A son of North Carolina, he was conspicuous for his missionary zeal, and rendered large service both to the Church and to his native state. For a year his health had been failing. During the session of the General Convention, although in New York City, he was compelled to spend most of the time in St. Luke's Hospital.

THE Diocese of Oregon, left vacant by the death of Bishop Scadding, at its convention on September 17th elected as his successor the Very Rev. W. T. Sumner, D.D., Dean of St. Peter's and St. Paul's Cathedral, Chicago. Dean Sumner is widely known not only for his efficient work as a clergyman but as a leader in economic and social reform.



THE DELEGATION OF OUR CHURCH AT THE LAKE GENEVA CONFERENCE

ON LOVELY LAKE GENEVA

THE above picture shows the group of our Church people gathered at the Annual Conference of the Missionary Education Movement at Lake Geneva, August 4th to 13th. Our fifty-five delegates made us third in rank among the various Christian bodies represented, the Presbyterians and Methodists only exceeding us in numbers. Eighteen States were represented and missionaries were present from Japan, China, Judea, Africa, Mexico, Chile, The Philippines, Malaysia and Burma. Seventy tents commanded splendid views of the blue waters of Lake Geneva and the various permanent buildings provided ample accommodations for comfort.

Our delegation of Church folk has issued a unanimous statement testifying to the inspiring character of the gathering, and urging a more general attendance in the years to come. They drew up a series of resolutions to this effect and issued a press report from which we quote as follows:

"As we met on the beautiful shores of Lake Geneva, and joined in prayer and praise under the luxuriant trees, great nations, Christian nations, were joined in bloody sacrifice of human lives, in a vast whirlpool of war, for material things. Here at Lake Geneva was an earnest portion of the Lord's Army studying, praying that God's great purposes might be worked out and the kingdoms of the world made the Kingdom of our Lord and of His Christ. And the enlistment in His army was silently going on.

"Was it a wholesome, sane experience? All through the Conference this important point was stressed: that the foundation of missionary work is Christian character—Christlike, unselfish, spending and being spent. All through the Conference the power of intercessory prayer was upheld and pressed upon us, and more than one member learned to pray in his own words, breathing out the

thoughts of his own heart, in the quiet of his own tent or in the devotions in the class-room.

"Were we loyal to the Church in thus meeting with our fellow Christians, praying with them, praising with them, learning anew the meaning of the great central command of Christ?

"We might not always agree with the way a thing was done, but we were thoroughly in accord with the spirit in which it was done. We came to learn, to become more efficient workers in and for the Church we love; we came to contribute our share in this great gathering. We came to stand on common ground with others who love the Lord Jesus in sincerity, to gain something from others that we might serve Christ better, to give something to others that they might know us better; and we gained a clearer vision, the vision of Jesus Christ as He

looked out from the cross upon the world lying in sin, yet upon a world of human souls for each of whom He died.

"We listened to the stories of wonderful endeavor and still more wonderful results of the working of God's Holy Spirit, and our hearts burned within us as we sat together as God's children and were for a time in the vast harvest-fields of the Kingdom of God. Who were we that we could withstand God? With reverence and awe we could but exclaim, 'What hath God wrought!'

"Truly it is not too much to say that each of us came away from that Conference with larger vision, with quickened faith, better equipped to serve Christ and His Church this coming year; better able to carry out the slogan of the Conference, which should be the aim of every Christian, 'Christ for every life and for all of life.'"

LETTER TO THE EDITOR

"Turn Over the Hospitals and Schools"

To the Editor of The Spirit of Missions:

IN view of the fact that the Japanese have demonstrated that they are the peers of any of the civilized nations of the world in their knowledge of the theory and practice of medicine, I venture to suggest that we turn over to them our hospitals and medical schools and use the money thus saved in legitimate evangelistic work.

The same suggestion, it seems to me, would apply with equal fitness to the proper course to pursue with regard to schools and colleges; as also to the native Christian Church, provided we give them, as in my opinion they are entitled to, a native, not a foreign (American) Episcopate.

Respectfully,

W. N. WEBER.

Great River, L. I.

THE above letter plainly requires a frank answer. The Editor will therefore make the following comments:

Beyond doubt the Japanese have shown great ability and made fine advance in medical knowledge and skill. We are not prepared to dispute the statement that "they are the peers of any civilized nations in this respect," although there may be a question as to whether they have yet achieved, in the few brief years since the empire emerged from its isolation, the poise and strength and steadfastness which it has taken centuries of training to produce in Caucasian races.

Assuming for the time that Japanese professional ability is entirely equal to the task, let us analyze the first suggestion made above, that we "turn over to them our hospitals and medical schools and use the money thus saved for legitimate evangelistic work."

This sentence seems to us to contain no less than three distinct misapprehen-

sions. First, that the Board of Missions could turn over hospitals and medical schools indiscriminately to the Japanese nation. We might of course abandon the work which we have begun and withdraw our workers, but it is difficult to see just how the "turning-over" process could be accomplished.

Secondly, the assumption is evident that hospitals and medical schools are not "legitimate evangelistic work." Here we encounter a view which is quite common, but which in recent years has undergone great modification. We are learning more and more than "evangelism" is not a narrow phrase, applicable only to the preaching of dogma by word of mouth. There was a time when many Christian people felt that the sole purpose of the missionary was to go among the population of a heathen land and by his own presentation of truth, however imperfect, try to convert them to a spiritual apprehension of the Gospel. No other phase of effort was looked upon as quite fulfilling the ideal of missionary work in its purity and simplicity. But the experience of the years has taught the leaders of the missionary enterprise that it is a complex and not a simple problem, and that for effective presentation it must touch life on many sides. In our last issue of *THE SPIRIT OF MISSIONS* we presented the medical work of the Church. The Editor feels sure that any one who reads it will hesitate to say that such efforts should not be included under "legitimate evangelistic work."

Of course, in analyzing this question, it must be recognized that there are two reasons for conducting medical work in foreign lands. The first is, in a measure, opportunist; that is to say, it offers an avenue of approach to individuals whereby, through ministry to their physical needs and those of their friends, a hearing may be obtained for the Gospel message. If we admit only to this extent the propriety of medical missions, we of course limit them very definitely. They can then only be largely useful in semi-civilized or barbarous lands where knowledge of modern medicine does not exist, or is only in the way of beginning. But it is further claimed that Christianity must continue to be accompanied by a ministry to human need; that the Church never can turn over her responsibility altogether to the state; that a gospel which did not attempt to heal the sick as well as to convert the sinful, would be an emasculated gospel; and that the Church therefore must bear her witness in this way wherever she is trying to set forth a whole Christ to the whole world.

Surely there is as much, and even more reason, why there should be a Christian

hospital in Tokyo, where the Church's message may be heard in the wards day after day, as that there should be one on Morningside Heights in New York City.

The third assumption contained in the above sentence is that much money will be saved by getting rid of the hospital work. As a matter of fact, there is no branch of missionary enterprise that is so nearly self-supporting as this same hospital work. Indeed, one might say that the hospitals are sources of revenue as well as avenues of approach to individual lives. The amount appropriated for the support of St. Luke's, Shanghai, or St. Luke's Tokyo, is negligible. The Medical School at Shanghai, which has been in existence for thirty-three years, has never cost the general Church a dollar. Only now and then are large demands made for hospital needs, and these needs are met almost altogether by individual contributions. They are not a drain upon the general funds of the Board, nor are they provided for by means of the apportionment. Were we to abandon all our hospital work the reduction thus made in the apportionment would be relatively small.

Our correspondent ventures a like suggestion with regard to schools and colleges. Again he seems to take for granted that the Church needs no witness in the educational field. Doubtless he fails to realize how utterly impossible it would be to raise up a native ministry without our educational institutions. The atmosphere, influence and teaching of the government schools of Japan is almost entirely agnostic, if not atheistic. To hope for efficient, consecrated Christian pastors as an outcome of state teaching in Japan to-day would be to expect roses in January. It would be a crime against the future Japanese Church for us to abandon our Christian institutions.

With the final sentence of our correspondent's letter we are somewhat in accord. The whole purpose of our missionary enterprise is to build up a native Church. Our entire staff in Japan is most sympathetic with the desire for a native episcopate. Indeed, the American bishops and clergy were ready ere this to have considered the question, but the Japanese themselves thought the time had not come,—and doubtless they were right. Of course the day is at hand when our missionary enterprises as such may be withdrawn from Japan, and the further conduct of the work transferred to the native Church, but that day will only be delayed and not hastened by any failure to maintain the work in its rounded and representative character, using both the medical and the educational forces as the handmaids of evangelism.

LITERATURE OF MISSIONS

BOOK REVIEWS

Through Europe on the Eve of War. Fred-erick Lynch, D.D. The Church Peace Union, 70 Fifth Avenue, New York.

A book under the foregoing title is sure to attract interest. This little paper-covered volume by the secretary of the Church Peace Union, is full of interest and timely information and comment. It narrates experiences and observations in connection with the assembling of the first Peace Conference in the beginning of August.

The Church a Community Force, Worth M. Tippy. **The Church at the Center,** Warren H. Wilson. **The Making of a Country Parish,** Harlow S. Mills. The Missionary Education Movement, 156 Fifth Ave., New York. Price 50 cents each.

These three supplementary books are to reinforce the lessons of this year's course on "The Social Force of Christian Missions." They all deal, naturally, with the results obtained in home work, and their value is increased by the fact that they are the narration of the personal experience of their authors. While all are suggestive, Mr. Tippy's book on "The Church a Community Force" seems to us particularly cogent and helpful, and we commend it to clergy who are asking how they can make their city parishes more effective.

The Cross in Japan. Fred Eugene Hagin. Fleming H. Revell Co., 158 Fifth Ave., New York.

This is another plea for the upbuilding of Christian work in the Island Empire. Its author is one of the leading missionaries in Japan of the Disciples of Christ. The book is partly historical and deals with the whole range of Christian work in a more extended and thorough way than any book we have yet seen. Among other suggestive illustrations we notice three which present our own St. Luke's Hospital, Tokyo. Altogether it is a book filled with interesting information and suggestion, and makes a strong plea for Christianizing Japan.

The American Indian on the New Trail. Thomas C. Moffett. The Missionary Education Movement, 156 Fifth Ave., New York.

The author of this book is the secretary for Indian work in the Presbyterian Board. He therefore speaks out of a

large experience and presents a great variety of facts. Although the book is presumably for use in mission study classes, we think it a difficult one to use in this way. The mass of detail is not sufficiently well-digested nor is the structure of the book sufficiently definite to achieve the best results with study classes. It is, however, a storehouse of many kinds of information. A picture of Bishop Rowe of Alaska looks forth genially among the illustrations.

Outlines for Sermons. In order to encourage preaching upon the subjects which are to be studied this winter, the Missionary Education Movement has put forth outlines of sermons on various topics. Among these is a suggestion for a sermon on Indian Missions prepared by the Editorial Secretary of our own Board.

BOOKS RECEIVED

Modern Problems of the Home. School and Church Solved by Christian Pedagogy and Sociology. G. G. H. Hasskarl, Ph.D., D.C.L. Second Edition, enlarged. Published by the author, Verona, N. Y. Price \$1.50 postpaid.

Prosperity: How it Must Come. Economic Facts for Workers and Preachers. Roger W. Babson. Babson's Statistical Organization, 6 Congress Street, Boston, Mass.

The Question of Alcohol. Edward Huntington Williams, M.D. The Goodhue Company, New York. Cloth, 75 cents; leather, \$.25.

SPECIAL NUMBERS OF THIS MAGAZINE

WE have on hand copies of special issues of THE SPIRIT OF MISSIONS that have come out in the last three years and which will be supplied as long as they last at the reduced rate of 5 cents each, postpaid. The following numbers are available:

Forward Movement Number, January, 1911; Domestic Number, September, 1911; Alaska Number, September, 1912; Honolulu Number, October, 1912; General Convention Number, November, 1913; Medical Missions Number, September, 1914.

We can also furnish extra copies of the January issue for 1914, containing the colored frontispiece of the Chinese Epiphany, for which there has been a large demand.

LIVES THAT HAVE HELPED

A series of articles under the above title, which will be continued throughout the next twelve months, is intended not only to furnish lesson material for Sunday Schools Bible classes and Auxiliary meetings, but also supplementary matter adapted to the general course of Mission Study adopted by all Mission Boards for the ensuing year. The course is entitled "The Social Force of Christian Missions." Therefore, the lives which we will present are such as have concerned themselves not only with the spiritual but the social and economic aspects of the Church's mission. The subjects treated will be partly from the domestic and partly from the foreign field. Each article will be followed by a suggestive outline making it adaptable for class work.

I. A FISHER OF MEN*

WHEN the Master stood upon the shore of the Galilean Lake, and looking upon Peter and his comrades, said to them: "Follow Me and I will make you fishers of men," it may well be that their first thought was of unfitness for the task. If they realized at all what His words implied their hearts must have failed them. Humble, unlettered fishermen, rude and inexperienced in the ways of the world, how impossible it seemed that they should win it for their Master. But in the very form of his summons there was reassurance. In effect he said to them: "It is no new and startling thing which I ask. Continue to do for Me and under the direction of My spirit the things which you have been doing apart from Me. I only ask you to consecrate to My service the skill and experience and patience which you have already learned; to be fishers still,—but fishers of men."

Something like this must have been the feeling of Churchill Satterlee, son of the late bishop of Washington, when, after his graduation from Columbia, his father,—at that time rector of Calvary Church, New York,—asked him what he proposed doing with his life. His reply was: "I want to be useful, of course. I want

to help my day to take its stand. I want to be a builder of some kind, but I am not fitted to build up anything." To which his wise father replied: "You can be a *character* builder. You can lead and influence men by your personality. In a village it is the religious leader, going in and out among the people, who shows the butcher, the baker and the candle-stick maker how to be better tradesmen, better citizens and better Christians, as they follow their several callings. He shows fathers and mothers how to establish



CHURCHILL SATTERLEE

*The life of Churchill Satterlee, under the above title, written by his classmate, the Rev. Hamilton Schuyler, may be obtained from E. S. Gorham, 11 West 45th Street, New York. Price, \$1.00.

Christian families, upon which Christian civilization has built up, thus preparing the way for the coming of the Kingdom of God."

As the results of this, the son, in his strong, young manhood, turned to the theological seminary and the career of a clergyman as the finest use he could make of his life.

Churchill Satterlee realized that he was not a man of surpassing intellectual gifts, neither was he a fluent orator, but he was six-feet-one of earnest, simple, consecrated manhood, imbued with a desire to serve his fellowmen. The engaging frankness and perfect simplicity of this clean, high-minded gentleman won the confidence and regard of men wherever he went. He continued to be in the priesthood what he had been in his boyhood,—a ready helper of all the helpless.

His life was not all serene and calm; hardships of ill-health and bereavement came to him, but throughout he practised in his own life this sentence which he preached in his first sermon, "Take up your cross; don't drag it! The Master meant that you should carry it, and He shares its weight with you."

II

Circumstances which most men count accidental, but which Mr. Satterlee looked upon as providential, led him to take up his first permanent work among the mountains of North Carolina. Considerations of health, both in his own case and that of his wife, indicated the need of a dry and bracing climate. When Bishop Cheshire suggested Morganton, a small town in the mountain regions of his diocese, Mr. Satterlee accepted it with soldierly promptitude.

It was not strange that his friends should have felt disappointed when Churchill Satterlee chose to seclude himself in a mountain village. They regarded it as a great loss that a young man of his fine spirit, engaging personality and working ability should have so isolated and contracted a

sphere in which to exercise his influence. He had gone to carry on the work of a disorganized little parish in an unknown mountain town. What outlook could he expect? Yet out of this decision there grew, under the providence of God, a large and increasingly important movement in these mountain regions of the South.

It was a critical time in the spiritual history of the Southern mountaineer. He had, as it were, just been discovered. Christian people had begun to realize that among the fastnesses of our own mountains, in the sparsely settled portions of some of our oldest states, there was a practically untouched heathenism almost as great as that of foreign lands, accompanied by and resulting from an ignorance which was appalling and pitiful; the more so because these mountaineers were of the best old pioneer stock, who, marooned by chance among the mountains, had stagnated in their development. Some one has cleverly called them "our belated ancestors." They are just what our grandfathers would be if transplanted into the twentieth century without the enlargement of experience or development of apprehension. All about the little town of Morganton lay the Blue Ridge Mountains, with their dwellers. To find the way into the hearts and lives of these mountaineers, to understand their problems, to interpret these people to the Church and bring the Church to them, became the ambition of the young rector of Grace Church, Morganton.

His first effort was, of course, to build up the parish center. Heretofore it had been content to live an exclusive life and minister to itself alone. He taught his people that it was their duty as well as his to be fishers of men, to cast their net wide, and let them sink deep.

Of course the life stimulated within the little congregation was bound to spread. Through the Brotherhood of St. Andrew and lay-women of the



MR. SATTERLEE AND SOME OF HIS MOUNTAIN PEOPLE

parish, outlying missions were opened, chapels were erected, day schools were established. The story of the mountaineer, told with the simple, direct earnestness of a man who while lacking the conventional graces of oratory was always convincing because of his deep sincerity, stirred the hearts of many in the North, and means for carrying on his work came into the hands of the young rector. At the end of six years not only had his little country parish become a center of vital Christian life and influence, but it counted five children, in the shape of missions, growing up about it.

This was accomplished, not by one man but by many, for Churchill Satterlee had in a marked degree the fine gift of inspiring others to service. His Brotherhood Chapter were his faithful helpers, and the story of what he and they accomplished may be sketched in his own words, written in 1899. His biographer has called it "the most heroic record of missionary work ever undertaken and carried on by any body of laymen belonging to the Episcopal Church."

"In 1895," says Mr. Satterlee, "a Chapter of the Brotherhood of St. Andrew had been established in Grace Parish, Morganton. The question which immediately confronted its members was: What special united

work shall the Chapter undertake? The answer was unmistakably written in the valleys and upon the rugged peaks of the everlasting hills. These mountain-sentinels beckoned us to come to teach the mountaineers the Gospel message. In several portions of the surrounding country the visitations of a Christian minister of any name were of rare occurrence. So the Brotherhood chapter determined to start a mission. One of the members agreed to become a lay-reader and catechist, and to get every Sunday afternoon to this point, eight miles distant from the church, for the rector had the services of the parish church at Morganton to look after. In a little log hut, which, after the Brotherhood, was named St. Andrew's, the first services were held. The people seemed to appreciate them and the Brotherhood men, for the lay-reader and his helpers were faithful and enthusiastic.

"Successful work of any description will generally expand, and in our case St. Andrew's Mission was succeeded by another named The Good Shepherd. Instead of an old log hut, as before, with cracks in the walls and a fireplace of the last century, a palatial 'country store' was placed at our disposal by some friendly Methodists and Baptists. Fortunately our parish

church contained additional material for lay-readers and Sunday school teachers. A second Brotherhood man consented to go each Sunday to this new mission to conduct service and make an address. Four months later a third mission was started and named St. George's.

"We were thus responsible for three missions. The rector arranged to visit each on one Sunday afternoon a month, while the lay-readers gave weekly services. Before long Sunday-schools were found to be even more necessary than church services, experience leading the rector and the Brotherhood men to realize how much they could accomplish by a little additional effort in this direction. A day school was seen to be necessary to teach the children how to read the Bible and the Prayer Book and how to study their Sunday-school lessons at home. Then too, the young people needed looking after during the week, so a deaconess was sent to us by the Bishop. It seemed to be the will of God that our work should prosper. Next, three chapels were built for us within a year by kind friends. At present there are seven women teachers, in charge of five flourishing day schools, endeavoring to build up Christian character generally.

"Have the mission people shown their appreciation of the services? And if so, in what manner? On a recent Sunday, an average day, there were two hundred and sixty people attending the services. The number of baptisms, in the neighborhood of fifty, shows the importance the people place upon this Sacrament. Many have been confirmed, while nine-tenths of the number who have been confirmed receive the Lord's Supper whenever an opportunity presents itself. During the year the aggregate attendance has reached fifteen thousand.

"Sometimes it has been most difficult to reach the chapels on account of the inclemency of the weather and other reasons, but neither rain, snow

nor mud has kept the lay-readers from their duty. Frequently the rivers have been so high that one's feet had to be rested on the dashboard, or one has been compelled to stand on the seat when the buggy was partly submerged by high waters. The good-natured endurance of such slight discomforts has won the respect and affection of the people. The first man to be confirmed was not singled out by the rector and urged to join a class for preparation. He came of his own accord to one of the laymen and announced his desire to be confirmed. When he was asked why he had made the request, his reply was that the devotion which the laymen had shown convinced him that the Church they represented fostered robust manhood, and was therefore the Church of which he desired to be a member.

"In what respect are the people bettered? In the same way that the unenlightened people in New York or any other city are influenced and bettered by contact with the Church—in appearance and manners, by an ambition to read and write, and by their growing appreciation of the worship of the Book of Common Prayer.

"There are many picturesque features in the lives of these people. On the winter evenings while waiting outside the chapel for the service or entertainment to commence, they build a large bonfire and gather within the warm, bright glow of the flames; the women in large calico sun-bonnets, regardless of the weather; the men, tall and gaunt, with deeply lined faces; the young people laughing and joking. When the time comes to go home they light their pine torches and start in the darkness on the long homeward tramp, the men sometimes carrying the children. Very often streams have to be waded,—that is, if the crossing log has been swept away,—and when the cozy log-house is reached we may be sure that the tired parents and sleepy children appreciate the comfort of the wide beds, cov-



A MOUNTAIN FAMILY

ered with their patch-work quilts, the result of the women's work during the winter days. When the mud is so deep that walking is impossible, a family mule is brought to the mission, with as many as it can hold upon its back, the journey to the chapel and home again being slow but sure. As there is nobody at home with whom to leave the baby the mother is obliged to take her little infant to church with her, and one becomes so accustomed to the various wails and cries that after a service in one of the chapels the stillness in the parish church seems abnormally restful.

"Without any cant or exaggeration the rector of the missions can say that in several places he has seen the whole religious tone of the community raised by the life and example of the Brotherhood workers.

"Nothing is so interesting as human nature. There is a God-ward side to every character, and divine instincts that will respond to every appeal that is really made in the Name of Christ. Our American life is teeming with opportunities, but it requires courage to seize

them;—not the courage of the soldier on the battlefield; not the courage of the financier or of the statesman, but of the Christian who dares to speak for Christ, in Christ's own way, through His Church."

III

It must not be supposed that Mr. Satterlee was the first man to work among mountaineers. As early as 1842 Bishop Ives—then Bishop of North Carolina—opened work at lovely Valle Crucis. The Rev. Messrs. Prout and Skiles, who for twenty years carried on the work there, were the undoubted pioneers among the mountain people of the South. Later the Rev. John A. Deal did extensive and devoted work, but with these exceptions the problem was practically untouched.

The coming of Satterlee to Morganton seemed to mark the Church's awakening to this duty. In 1895 Asheville, essentially a mountain region, was set apart as a missionary district, and efforts on behalf of the dwellers in the coves of the mountains became organized and efficient. There are now a dozen or more churches and chapels, each of which is the



A MOUNTAIN CHAPEL AND ITS CONGREGATION

center of outlying work, including eighteen schools and three hospitals. Christ School Arden Patterson School Legewood and Grace Hospital Morganton are each doing devoted work.

In Virginia Archdeacon Neve, with a somewhat larger band of workers, cares for 28 churches and chapels with their dependent missions, forty or more in number, embracing schools, hospitals, dispensaries, clothing bureaus and other helpful agencies in places suggestively known as Ragged Mountains, Simons Gap, Shifflet's Hollow and Lost Mountain.

In Tennessee there are a dozen or more of these centers, the most effective of which is the group of missions surrounding the University of the South at Sewanee. The students of the seminary have for years carried on this fine work, and the industrial and day schools of the Sisters of St. Mary and the Order of the Holy Cross do much for the children.

In West Virginia Archdeacon Spurr is doing great work among both miners and mountaineers, having at Moundville what is perhaps the most extensive and best-equipped single mission in the Southern Appalachian. There are two large hospitals and training schools in the district from which 3,000 visits in the surrounding neighborhood were made in one year by the five district nurses. In Kentucky, too, heroic work is being done for the mountaineers under Archdeacon Wentworth. The Rev. Alexander Patterson at Beattyville has no less than twenty outlying stations under his care. In all some thirty missions are spreading education and inculcating righteousness where before was only ignorance and superstition, apathy and decay.

It is a great and important work which is thus begun—for even the excellent things accomplished are not more than a beginning. Notwithstanding our mission churches and schools, there are still a million adults who have no adequate opportunity for re-

ligious instruction, and 50,000 children in North Carolina alone who have absolutely no opportunity for education! The son of the foreign immigrant in our large cities has nine times as much spent upon his education as the boy of the Southern Appalachians.

Having intimate knowledge of these facts, it is not strange that Mr. Satterlee felt the importance of his work, and that he repeatedly declined calls to large parishes that he might stay close to his beloved mountaineers. Yet after six years the time came when he felt bound to respond favorably to the invitation of Trinity Church, Columbia, S. C., then the largest parish in the Carolinas, to become its rector.

Two things reconciled him to this change. The first was the fact that his mountain work was so organized that it could go on and grow under his successor, Archdeacon Hughson, an old friend who had received a part of his training as an assistant in Bishop Satterlee's parish. Secondly, he could still do a large and urgent service for the mountaineers.

IV

In going to a large city like Columbia, Mr. Satterlee became a sort of forerunner to prepare the way. He was to have a hand in adapting the Church's effort to the needs of the mountaineers in a second stage of his development.

For closely related to the lonely dweller in the silent mountains is the busy toiler in the noisy mill. One necessary result of education is that it makes people desire better things. When the Church and the school reaches the mountaineer he soon wishes to improve his condition. Having heard of the outside world he wants to see and live in it. Thus the mills which have sprung up in the new South are largely recruited from the mountains. It is a pity, of course, that so many crowd to the cities.

Many of them would be better and happier if they stayed among their native mountains and helped to improve conditions there; but it is not from among the Appalachians only that the young people leave farms and small villages for the great centers of population—the movement cityward is as wide as the nation.

As in Morganton, so in Columbia. No sooner was the young rector settled in the work of the parish than he began to expand that work and direct its energies toward the unreached people outside its fellowship. Columbia had important manufacturing interests, and more than 10,000 persons were employed in its mills. Most of these were from the hill districts. Whole families had left their barren little farms, and men, women and children—some of the latter under ten years of age—worked together in the mills.

His biographer says: "The influx of this large population within a few years rendered the task adequately ministering to their spiritual needs a tremendous one, and quite beyond the powers of the Christian people of Columbia. The mill-workers themselves, if not unmindful of their religious interests, were yet wholly lacking in the power of initiative and capacity for caring for themselves in this regard. For a long time little was accomplished in the way of providing regular religious services. Vagrant preachers, it is true, occasionally made their way into the mill districts, following the people from their former homes, but their crass ignorance and crude conceptions of Christianity made their ministrations of small avail in awakening the dormant religious life and raising the moral tone of the community.

"The mill-owners themselves ultimately saw the necessity of doing something for the moral uplifting of their employees, and in the spring of 1901 three of the largest companies offered to give a plot of ground and

\$2,500 towards the erection of a church building to cost not less than \$5,000, to any Christian body in Columbia which would build a church and supply regular Sunday services. Here was Satterlee's opportunity. Though he had just come to Columbia and had barely established himself in the rectorship, he brought the matter before his congregation and begged them to accept the offer of the mill-owners. Although the parish heretofore had been content to consider only its own needs, spending—as the wife of one of the vestrymen said—'most of its thought, most of its efforts, and most of its money upon itself,' such was the contagion of Satterlee's enthusiasm that the vestry readily agreed to raise \$2,000 for the purpose, Satterlee himself promising to provide the balance. As soon as the matter had been settled, Satterlee took possession of the field, and pending the erection of the church had a wooden shed put up, where open-air services were conducted by him during the summer and autumn of 1901."

Around the brick chapel, seating 400 people, grew up other forms of ministry. Sunday school, societies and guilds, a resident deaconess, a school and day-nursery; then, by the very pressure of success, a commodious mission building—the gift of friends in the North—to house all these activities and develop others as their need became apparent. More helpers; a library, night-school and dispensary; room to play and room to work at pleasing tasks; hands ready to help and hearts to sympathize—here was a social and moral, as well as a spiritual, home for the community.

That this was fully appreciated is shown by the following extract from a letter of one of the mill-owners. He says: "Speaking on behalf of the management of these mills, I feel that we cannot express the gratitude that we owe to you and those associated with you because of this work which you render our people.

Simply and sincerely, like all which he set his hand unto, the work was done. He took the Church in which he believed with his whole heart to people who did not know her, and he taught them to love her. He says: "The Church which can reach the mountaineers of North Carolina and the humble people in our large cities in England and America, will, in extending to the mill population of the South a helping hand in the name of our common Master, be 'received joyfully,' as the Church of the Living God, and in fact has been so received."

Six years of self-forgetting service among the mountains; three more among the mills; then the end came—yet not the end, for "he being dead, yet speaketh." He carried his burdens so bravely and served so cheer-

fully that few realized how even his seemingly rugged strength was being overtaxed. An attack of the grippe seized him; he fought it with characteristic bravery and hopefulness, but a weakened heart suddenly failed him, and he "rested from his labors."

His was indeed a "life that has helped." Going to an apparently circumscribed work he found opportunity for abundant ministry, and young though he was, became a recognized leader in two great lines of missionary enterprise.

Yet it was all very simple and natural. He least of all would have considered it noteworthy. He had simply placed himself in the Master's hands to be used as a "fisher of men," and had said, "At thy word I will let down the net." In all that followed he simply saw God's answer to the ready obedience of His Child.

"A FISHER OF MEN" IN CLASS WORK

PREPARATION FOR THE LESSON

THIS course will cover a wide range in many lands and races. In preparing this lesson the teacher should make herself familiar with the general characteristics of the Southern Appalachian Mountaineers and their inhabitants. Any good school geography will be of value. Reference may be made to "The Church's Mission to the Mountaineers of the South," by Archdeacon Hughson, which may be obtained from the Church Missions House, price 75c., cloth; to the biography of Mr. Satterlee mentioned at the beginning of this article, and to "Our Southern Highlanders," by Horace Kephart, Outing Publishing Company, New York, price \$2.50.

THE FIRST FIVE MINUTES

Ask what pupils have spent their summer in or near the mountains; how they were impressed; how they would like to live there the year round, and what difficulties they would find. See what they think their lives would be like if they had never lived anywhere except in a very remote mountain region.

TEACHING THE LESSON

The story is given under four divisions:

I. Mr. Satterlee's Choice of Life Work.

1. What is a "fisher of men?"

(Ask some member of the class to read St. Matthew 4:18-22, and comment upon it.)

2. What is a character builder?
3. What do you think would be the finest use you could make of your life?
4. How did Mr. Satterlee answer this question?

II. Among the Mountains.

1. Where did Mr. Satterlee take up his work? (Find Morganton on the map if possible.)
2. How did he begin and who helped him?
3. Tell some characteristics of the mountain people.
4. What results followed his efforts?

III. The Church and the Mountaineers.

1. Who began the work among the Southern Mountaineers and where?
2. Where else besides in Asheville is this work being done?
3. What do you know about the need for it?

IV. Mountaineers Become Mill Hands.

1. What is the relation between the mountaineer and the mill hand?
2. Tell something of Columbia, S. C.
3. What plan was followed there?
4. Give your own estimate of Mr. Satterlee's life.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

On July 28th, at the request of Bishop Rowe, Miss Henrietta Barlow was reappointed.

Rev. and Mrs. H. H. Lumpkin, appointed on May 28th, arrived at their destination, Fairbanks, on July 21st.

Miss F. G. Langdon, after regular furlough, left New York City on August 16th for Seattle.

Miss Alice Wright, appointed on April 14th, under U. O. W. A., left Lancaster, Wis., on August 22nd.

Rev. and Mrs. Guy D. Christian, who left Nome in July on regular furlough, arrived at Richmond, Va., on August 18th.

Rev. and Mrs. E. P. Ziegler, of Cordova, arrived at Pointe Aux Pines, Mich., on July 19th.

Anking

Miss V. E. Haist, appointed on April 14th, sailed from Vancouver on the S.S. *Empress of India* on August 22nd.

Miss V. E. Woods, appointed on December 10th, 1913, sailed from San Francisco on the S.S. *Korea* on August 29th.

Hankow

Miss Flora Walker, appointed on April 14th, sailed from Vancouver on the S.S. *Empress of India* on August 22nd.

Miss Grace Hutchins, returning after vacation, sailed from Vancouver on the S.S. *Empress of India* on August 22nd.

Honolulu

On August 13th, at the request of Bishop Restarick, Miss Helen L. Emerson, of Gansevoort, N. Y., was reappointed.

Deaconess E. E. Spencer, appointed on June 23rd, sailed from San Francisco on the S.S. *Korea* on August 29th.

Philippines

Miss J. T. Bowler sailed from San Francisco on the S.S. *Siberia* on September 5th.

Rev. E. A. Sibley, returning after furlough, sailed from San Francisco on the S.S. *Siberia* on September 5th.

Miss Eliza H. Whitcombe, who sailed from San Francisco on June 6th, arrived at Manila on July 3rd.

Shanghai

On August 13th, at the request of Bishop Graves, Mr. Roger D. Wolcott, of Highland Park, Ill., was appointed.

Rev. W. P. Roberts, appointed on June 9th, sailed from San Francisco on the S.S. *Shinyo Maru* on August 24th.

Mr. and Mrs. H. P. Sailor, appointed on May 12th, sailed from San Francisco on the S.S. *Shinyo Maru* on August 24th.

Mr. and Mrs. G. N. Steiger, who were married in Washington, D. C., on July 24th, sailed for Shanghai on the S.S. *Shinyo Maru* on August 24th.

Mr. L. K. Urquhart, of Lynn, Mass., appointed on July 7th, sailed from Vancouver on the S.S. *Empress of India* on August 22nd.

Mr. and Mrs. M. P. Walker and infant, returning after regular furlough, sailed from Vancouver on the S.S. *Empress of India* on August 22nd.

Mr. Alfred Newbery, member of Grace Church, Newark, N. J., appointed on August 13th, sailed from San Francisco on the S.S. *Siberia* on September 5th.

Dr. and Mrs. A. W. Tucker, returning after regular furlough, sailed from San Francisco on the S.S. *Siberia* on September 5th.

Rev. and Mrs. R. A. Griesser, on regular furlough, who sailed from Shanghai on June 20th, arrived at Buffalo in July.

Miss S. L. Dodson, on regular furlough, left Shanghai on July 11th; arrived at Wytheville, Va., on August 21st.

Mr. and Mrs. F. C. Cooper, on regular furlough, who left Shanghai on June 30th, returning to the United States via Europe, have been delayed in Switzerland for some time.

Mr. H. B. Barton, on regular furlough, left Shanghai on June 30th; arrived at Worcester, Mass., on August 2nd.

Tokyo

Mrs. John Reifsnider and daughter, returning after furlough, sailed from San Francisco on the S.S. *Shinyo Maru* on August 24th.

Miss B. R. Babcock, after regular furlough, sailed from Vancouver on the S.S. *Empress of India* on August 22nd.

Missionary Speakers

Rev. J. A. Welbourn, returning with his bride, sailed from San Francisco on the S.S. *Siberia* on September 5th.

Kyoto

Miss Mary E. Laning, returning after furlough, sailed from Seattle on the S.S. *Tamba Maru* on September 8th.

Miss E. F. Upton, on regular furlough, arrived in the United States in July.

Miss C. G. Heywood, on regular furlough, left Yokohama on July 6th; arrived at Holyoke, Mass., on August 4th.

Rev. George Wallace, on regular furlough, arrived in San Francisco on August 11th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and so far as possible to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ———

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, 903½ Charles Street, St. Joseph, Mo.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

Alaska

Rev. C. E. Betticher, Jr.

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ANKING

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SHANGHAI

Mrs. John A. Ely.

Rev. J. M. B. Gill

Rev. R. A. Griesser

Dr. W. H. Jefferys.

Mexico

Rev. H. G. Limric (in Fifth Province).

Rev. L. H. Tracy (in Eighth Province).

Work Among Indians

Mrs. Baird Sumner Cooper, of Wyoming, "The Covington," Chestnut and Thirty-seventh Streets, Philadelphia, Pa.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.: Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter, Raleigh, N. C.

A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 381 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 53 The Kingdom: A Missionary Catechism.
- 945 Mid-Day Prayer Card.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

China

- 200 The Chung Hua Sheng Kung Hui. (The Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!" (St. Mary's Hall, Shanghai.)
- 202 New China and the Church.
- 204 For the Girls of China. (St. Mary's Hall.)
- 205 Why? (The Needs of St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions. Jefferys.
- 268 "Boone"—the Christian University of Mid-China.
- 271 A Year at St John's University, Shanghai.

- Cuba, Porto Rico and Haiti
- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. (Christ Church, Osaka.)

Liberia

- 100 Our Foothold in Africa.
- A Sojourner in Liberia.

Negroes

- 700 The Church Among the Negroes.
- 711 The Black Man's Need.

The Philippines

- 407 The Cross, The Flag and The Church.

United States

- G.C. 2 Work Among Orientals on the Pacific Coast.

- 1208 Wyoming: The Last of the West.
- 1250 *The Church and the Swedish-Americans.

The Forward Movement

- 1105 How Shall I Vote?
- 1106 Churchmen in the Laymen's Missionary Movement.
- 1107 Diocesan Committee on General Missions.
- 1108 A Congregational Missionary Committee.
- 1109 The Forward Movement.
- 1110 It Won't Work With Us. 2c. each.
- 1112. Is There Any Substitute for the Organized Canvass?
- 1114 The Forward Movement in a City Parish.
- 1115 Suggestions to Leaders in Every-Member Canvass. 8c. each.
- 1117-19 Pledge Cards.
- 1120 Weekly Offerings for the Church's Mission.
- 1122 System in Church Extension.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 8055 Catalogue of Publications.
- 8071 The Library and the Museum.

The Sunday School

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 3 The Sunday School Offering.
- 4 Talking to Children About Missions.
- 5 *Two Experiments with the Lenten Offering.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 981 The Apportionment: How to Treat It and How to Meet It. Bishop Rhineland.
- 1801 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial of 1913.
- W.A. 2. To Treasurers.
- W.A. 3. Some Plain Facts.
- W.A. 4. Collects for Daily Use.
- W.A. 5. Suggested Constitution for a Parish Branch.
- W.A. 8. A Message to a Weak Branch.
- W.A. 10. Prehistoric Days.
- W.A. 13. How Can I Help?
- W.A. 14. Why Should I Be a Member?
- W.A. 15. "Sweet Amy."
- W.A. 16. A Bit of History. 5c. each; 50c. per dozen.
- *W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.

United Offering

- W.A. 100. Resolution and Prayer Card.
- W.A. 101. What Is the United Offering?
- W.A. 102. Who Gave It?
- W.A. 103. Verses: "The Little Blue Box."
- W.A. 104. How Are We Using the United Offering of 1913?
- W.A. 105. The Mighty Cent.
- W.A. 106. Giving Like a Little Child.
- W.A. 107. The Churchwoman's Offering of Romance.

Lantern Lecture on the U. O.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
- W.A. 201. What It Is; Where It Should Be; How to Organize It.
- W.A. 202. One Army—Two Departments.
- W.A. 203. Membership Card. 1 cent each.
- W.A. 204. The Junior Department at the Triennial of 1913.
- W.A. 205. Section II. The Junior Department Helps by Prayer, Study, Work.
- W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
- W.A. 250. Section II. The United Offering. The Question in 1913. The Answer in 1916.
- W.A. 251. Section III. Your Part in the United Offering Service of 1916.
- W.A. 225. The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.
- The Little Helpers**
- W.A. 300. The Origin of the Little Helpers.
- W.A. 301. The Little Helpers: Directions.
- W.A. 302. Little Helpers' Prayers for Members and Leaders.
- W.A. 303. Membership Card, 1 cent each.
- W.A. 304. Letter to Leaders, 1913-1914.
- W.A. 305. Letter to Members, 1913-1914.
- W.A. 322. Little Helpers All Aboard.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

A YEAR'S WORK IN JAPAN

By Elizabeth G. Newbold

The Bishop of Kyoto writes on the 20th of June: "We need six additional women workers. We have only two who can work outside of Kyoto and Osaka, and the situation is desperate. Can you not help us make this need known? I am anxious to have one woman with first class knowledge of music, for St. Agnes'."

The report here made by Miss Newbold comes not from Kyoto but from Tokyo District. Surely no woman in that field would be obliged to give in any one year a service so varied and interrupted, and therefore so insufficient for the opportunity and so hampering to the most effective use of her ability, if only trained and qualified workers would respond to Bishop Tucker's call and Bishop McKim's need.

IT is not easy to do substitute work, but it seems to be inevitable. From September to March, I lived in Akita, substituting for Deaconess Carlsen, home on furlough, spending one week each month in making a trip to Hirosaki and Aomori, substituting for Miss Wall, retired, and Miss Bristowe, home on furlough. I also made a trip of two days once a month to Odate.

In Akita the work for which I was responsible was the kindergarten. The head teacher was a regular kindergartner, with two young girls as assistants, who wished to have some practical experience. The average attendance of the children was thirty-five to forty. A Bible talk was given every Friday, and in addition most of the children attended Sunday-school on Sunday. In connection with the kindergarten, a meeting of the mothers was held once a month, at which a religious talk was given. The teachers also called constantly in the homes, and I noticed the greatest change in this respect from the time I was stationed in Akita, six years ago. Then the people were very indifferent, if not actually hostile; now the mothers are all friendly, eager to have us come in, and, in some cases, most anxious to hear about Christianity. One of the mothers, who attended the preaching meeting in the fall, told me that

she thought the talks were so interesting, and had repeated them to her children when she got home. However, the greatest change was in the attitude of the family of General Takakusaki, who at one time was most bitterly opposed; now he is very friendly indeed, and Mrs. Takakusaki is president of the mothers' meeting, and takes an active interest in all mission enterprises, and has even attended service several times, which means a great deal from a woman of her position. I feel that the decided change in the attitude of the people is largely the result of the faithful, patient work done by the kindergartners during these last five years.

In Odate, a branch of the Woman's Auxiliary was formed, and the members dressed some dolls which have been sent to America for sale. The Christians are very faithful, and seem to be women of fine character; the greatest lack is in any decided effort to carry the Gospel to the non-Christians. When I called once on the old woman and old man who are the oldest Christians in Odate, they had invited in their neighbors to hear a Christian talk, and I was so pleased to see that much exhibition of a missionary spirit.

In Hirosaki, we had a woman's meeting the week I was there, the work meeting of the Woman's Aux-

iliary being held at another time. The attendance averaged about twenty, Mrs. Kazizuka, the wife of an army officer, doing splendid work in bringing in non-Christians, and always bearing testimony for the faith of the Gospel. The sewing-school there is growing nicely under the new management. I gave a talk at morning prayers, to which the students listened attentively, and some of them attended the Church service quite regularly. I spent one day a month in calling, and was surprised to find how many women asked me voluntarily, "What is the meaning of 'yomi (hades)'?" "What do you mean by 'Judgment Day'?" "What do you mean by 'soul'?" "Are God and Christ two gods?" It was easy everywhere to turn the conversation so that a seed of some kind could be dropped, and frequently to give a straight Bible talk. A new Sunday-school was opened there during the winter in the house of a Christian, and was running well when I left. I was very much pleased with the work of Matsu Saito, and found her well spoken of by all, and evidently much liked by the Christians. The Methodist ladies particularly spoke of the good work being done by our workers there, and the regard in which they were held.

Of course, the thing that loomed biggest over all the winter's work was the famine, and that was heartrending. I had personally nothing to do with the relief work, as the committee had put that into the hands of the Japanese pastors, and they were doing it most efficiently, well helped by the Bible women, and I felt that was all there was to do. The Christians, also, gave time to the relief work, and I think it was a fine opportunity for them to find out the blessedness of giving, and to show to the non-Christians, the real meaning of Christianity.

In Aomori, the mothers' meeting was held the week I was there, the Woman's Auxiliary being held at a different time. The attendance varied greatly, but they all seemed interested, and in the informal gathering after the talk were most eager to hear about our ideas for raising children, physically, mentally and spiritually, and, of course, like all single women, I was perfectly competent to advise them in this regard! The sewing-school is flourishing, and I gave a Bible talk to the students on each visit, carrying on the Old Testament talks begun by Miss Bristowe. Half a day was given to supervising the kindergarten which had an average attendance of twenty. I was especially pleased to notice how well the children could sing the Church hymns and recite the Ten Commandments and Creed and Lord's Prayer. The rest of the time was given to calling, and wherever I went a Bible talk was desired. Mrs. Terauchi was doing most efficient work, and keeping things going well in the way Miss Bristowe liked. The new church, of course, was the chief topic of interest.

In April I moved to Fukushima City, with work there and in Nihonmatsu, Koriyama and Miharu. As this was my first experience in direct evangelistic work, with no institutional work at all, I planned to spend the spring term studying the situation, but to my surprise, found myself completely carried off my feet by the demands swooping down on me; so, instead of having to plan to start things, I had to plan what were most necessary and what to cut out.

Being the only foreigner there, I at once found myself swamped with demands for English teaching from men students, and finally compromised by opening an English conversation class for the hour preceding the Litany on Friday evenings, stipulating that all members must stay for the service fol-

lowing. This proved effective, for only one Christian boy came regularly, the others all coming but once, and generally knowing no English whatever. None of those who had come to the house requesting private lessons came at all. The class therefore was closed. Later, a normal student came, with a like request. As Mr. Madeley had said he would like me to do some work with those students, I told them if they would make a club of at least ten, I would give them one hour's instruction a week. I have never heard from them again. In addition I had the catechist explain to all the Christian young men that we could receive no men callers, and by now that seems to be generally understood, and I have hopes that in the fall we can do some really effective work with women and children.

In June, I received a request to teach English once a week at a girls' private school, and also to give a talk in Japanese once a month on any subject I liked. The principal himself was a Buddhist, but he did not object to having the girls taught Christianity. This was just such an opening as I had wanted, and, with Mr. Madeley's consent, I accepted. In June they celebrated the anniversary of the opening of the school, and I gave a talk on the "Aim of the Education of Women," emphasizing the difference in the position of women from the day it was a mooted question whether women were human beings or not to their place in the world to-day, showing that the change has been due to Christianity. This month, I gave a talk on Blandina, an early Christian martyr, as the first step in showing by the lives of women how the position of women has progressed from century to century. I also have begun the English lessons, and find the pupils zealous, eager to learn and ready to try to say everything I teach them, so that it is a real pleasure; also some

have already asked if they could come to see me, and I hope in the fall to get definitely in touch with them. I took the Bible woman with me to the lecture so she could meet the teachers. Some of the guests were most cordial, urging me to call, and one teacher has been to see me twice, most evidently wanting to know more about Christianity.

We graded the Sunday-school and have four classes, and the increase in attendance has doubled, to the surprise of the catechist. He thought he could teach them as a whole very easily, because there were so few, not realizing the way to reason was that there were so few because he was teaching them all together. In June we began a Flower Arrangement Society, with ten members, meeting once a week at our house, a Bible talk being given first, and then the flower arrangement. Our next door neighbors are much interested, and the mother has asked to have her daughters instructed. I am very much pleased with the Bible woman's work, her talks are very good, she is popular and faithful, and has a number of persons for regular instruction, among them four non-Christians, two Christians confirmed this spring, and I think one catchumen. We are planning to start another Sunday-school in the fall. Ajima San has arrived, and I think will do good work. I have turned over to him all the young men, one of whom seems to be considering very seriously the proposition of Christianity.

From Fukushima, I go once a week to Nihonmatsu. Takahashi San spends the day calling, and I go out in the afternoon for Sunday-school. We have graded this Sunday-school, too, and the attendance has tripled, and we hear that the other Sunday-schools are are most discouraged, and complaining bitterly that our prosperity is due to the presence of a

foreigner, which may likely be true. The attendance is thirty-nine. It is, of course, a great satisfaction to me to be able to show what can be done with a country Sunday-school and no equipment—most of the objection to the Sunday-school lessons being on the score that they are only possible for big city churches with complete equipment, the argument that has been going on in America for twenty years. In the evening, we have a service, with an average attendance of twenty, but very few men. The woman, whose house we use for a *kogisho*, though not yet a Christian, is most loyal and zealous, and regularly goes out into the hedges and compels them to come in. I go occasionally on an earlier train to keep the calling in hand and to know the situation in order to direct the Bible woman.

Twice a month I go to Koriyama, Takahashi San going every week. There we have had one Woman's Auxiliary meeting, about eight present. I have made some calls, attended the services, and given two talks at the Sunday-school, which, however, is a mere handful of children, so it makes me fairly ache to get my hands into it.

I have been to Miharu once only, attending a service, and making one call.

Last week I went to Kaiseisan on Thursday for the meeting at Mr. Arie's house, twenty-seven present, and it certainly does look hopeful; have also called once in Kaiseisan.

I am sorry to have taken your time with such a long letter, but having been working in so many different places this year, I could not well make it shorter—and *could* say much more!

TWENTY-NINE YEARS' EXPERIENCE

By Mrs. C. E. McIlwaine,

Former President, now Honorary President of the Delaware Branch

FROM my own experience I would put first of all the personal visits to a parish where, the rector's cordial consent having been obtained, or better far, an invitation from him having been received, the never-wanting hospitality of some Churchwoman opens the way for an informal meeting at her house, where the Auxiliary can be explained and talked over as between friends. No amount of letter writing can accomplish the result of this personal visit of the president. Where it is impossible to go, correspondence must take its place, and in the valuable leaflets from the Church Missions House I find answers to all inquiries and all needful suggestions as to the work and conduct of a branch. But a visit

should follow the letters at the earliest opportunity.

When a mission station is so feeble that any demand for money seems to hinder the handful of interested women from starting a branch, I say, "Well, can you not begin by paying the annual dues called for by the diocesan branch, and taking a few United Offering boxes? Can you not subscribe for one copy of the SPIRIT OF MISSIONS, and set a time for reading it together, and for praying for missions?" Even the feeblest can undertake this much, when they would not dare to promise much work. Then I never refuse a request to visit a strong, well-established branch. I make them feel I am glad to be asked. Every strong branch is a help to the

president by working with her on Auxiliary lines. When its members move to a new home they act as pioneers and help to start new branches.

I do not over-burden branches with suggestions or requests, but generally send them a circular letter once a year, about special matters that would not be touched upon in communications from other officers, viz., the United Offering treasurer, the educational secretary, the diocesan secretary, the directress of box-work, and so forth. We have found in several instances that it was money well spent to send a delegate to Cambridge or New York to conference or study-class. It brings out talent and creates wonderful interest.

Do you know that where a rector desires the Auxiliary, the diocesan president is met more than half-way? The parish is apt to want what its rector wants. In our small diocese there is sometimes a rector who does not care for the Auxiliary. In these cases there is nothing to be done. But where the rectors and the good bishop tell me they "glory in the Auxiliary," it more than makes up for the indifference of the few.

Is not this encouraging? The rector of a feeble parish writes: "Our Auxiliary, established three years ago, gave \$37.50 this year for missions," and adds: "It is worthy of notice that the systematic work of the Woman's Auxiliary is a strong force in our parish. It keeps the cause of missions before the people, so that the general assessments on the parish and Sunday-school keep up to the high-water mark, although, as a matter of fact, we have claims on fewer families than in years gone by." Note what he says about the Auxiliary helping the apportionment of the parish. Speaking of apportionment, it made me very glad that at our annual meeting there was \$250.00 pledged for

General Missions, besides the \$250.00 Mexican scholarship, which is much in advance of what we have ever pledged before.

Our semi-annual all-day meetings are so warmly welcomed by the rectors that it shows an ever-increasing realization on their part that the Auxiliary is a stimulus and a benefit to the parish.

In our three Corporate Communion annually we find great joy. Noonday prayer is observed more and more. Not only in public service, but in the parish sewing-circle, at the call of the leader, or the rector sometimes, the busy hands are folded in prayer, and the voices are hushed until they unite in "Our Father, Thy Kingdom come." Never has there been so much prayer offered in the Auxiliary as now, and this is largely the result of mission study. This last is the greatest help in increasing interest as well as knowledge, and it has come to stay. I urge the parish branches to confer with the rector as to a Corporate Communion once a year. It does not seem wise to fix a diocesan date. Country parishes and city parishes can best decide for themselves, and neither bishop nor rectors relish too much dictation. We are looking forward to our own United Offering Service on St. Michael and All Angels' Day. It does me good to see the love of the United Offering growing more and more sacred to our women, and our Juniors and Little Helpers are being raised to love it too.

When young women in our parish say to me, "I think Woman's Auxiliary teas are so much more worth going to than any other kind of teas," it shows that such meetings have their uses in gathering in the Juniors to fill the places that will soon be vacant. In our parishes we do not confine these meetings to so-called Auxiliary members, but every woman in the

parish is urged to come. I never visit a branch without stressing the importance of realizing the Juniors and their close connection with us. As I near the time when I must pass on the work to younger hands (at least the official work, for I shall be a working member of the Auxiliary as long as I live), I feel that the young women of the Church can do *anything* that they are

in earnest about. Our organization will be safe in their hands. We, ourselves, are as yet only in our infancy. I love to think of the splendid growth of the Auxiliary which will come with the years, and I envy our successors who will see the day when every daughter of the Church will be an Auxiliary woman who will be proud of the title.

THE SEPTEMBER CONFERENCE

THE first conference of the season 1914-1915 was held in the Board Room of the Church Missions House on Thursday, September 17. It was preceded by the Holy Communion, celebrated by Dr. Burleson, in the Missions House Chapel, at ten o'clock. The meeting was early in the season and the attendance was small, but the session was full of spirit and interest. Upon call of the Secretary it was found that the following branches were represented: Connecticut, two; Long Island, one; Newark, six; New Jersey, one visitor; New York, three; Pennsylvania, one. Miss Mead, on furlough from Tokyo, was also present.

The reports made were of unusual interest, and showed what a busy time for some of the Board and the Auxiliary the summer months are becoming. The Associate and Assistant Secretaries of the Auxiliary, and the Student Secretary of the Board all reported conferences attended, and it was most interesting to hear of the increasing number of young people and their elders who are giving a part of what used to be considered holiday time to the diligent study of Missions, to prayer and the deepening of their spiritual life.

Miss Lindley dwelt especially upon the wonderful spirit of devotion pervading the sessions of the S.P.G. School which she attended at Buxton.

in June, the naturalness with which the English Clergymen at this school voiced their petitions for definite needs, and their special intercessions, the simple reality with which they all spoke of sacred things. She reported our growth in numbers at the Lake Geneva Conference. Where we had fourteen members in 1912, fifty-five registered this year.

Miss Tillotson touched on the salient points of the various conferences she had attended—the fine addresses and the courses given at the Cathedral Conference to which all too small attendance was given; the conference at Bernardsville, N. J., where conference advantages were brought to a rural neighborhood which could not well send to a distant gathering; the family life and spirit at Cambridge; the strength of Silver Bay, with 140 of our people there, and its spirit of Christian unity and prayerfulness; the Sunday-school Conference at Sewanee, which took her in and gave her the opportunity to teach and lecture and also to visit the mission of the Sisters of St. Mary and the station of our solitary United Offering missionary at Sherwood, Tenn.

Deaconess Goodwin reported that while able to attend only two of the Student Conferences, at Silver Bay, and Northfield, she had been able to arrange for a representative at each of the others, and could report an attend-

ance of four hundred of our own Church girls. After the conference at Northfield, by invitation of the Woman's Foreign Missionary Committee, she remained for the women's conference and conducted a Bible class with a membership of fifty-nine. She told of the ten Chinese women students just arrived in this country, three of them graduates of St. Mary's, Shanghai, and one of them to enter the Church Training School in Philadelphia.

At the close of Deaconess Goodwin's report she presented Miss Josephine Brown of St. Paul, Minn., a graduate of Bryn Mawr and at present teaching in the preparatory school of that place, who is looking forward to service in St. Hilda's School, Wuchang.

There were no reports from branches, but two interesting questions came up, which led to some discussion; namely, how the work of the Social Service Commission and of the Red Cross Society could be connected with the Woman's Auxiliary to the Board of Missions. This discussion, which for lack of time could be but brief, resulted in a fresh realization that the Body of Christ must everywhere and in all its works be missionary; that every member of the Body may in every place and in every deed of love and mercy, picture Christ; but that the organized divisions have their individual tasks and methods, and that when the claims of a suffering humanity and of war-stricken nations are so paramount, while the spirit of the Woman's Auxiliary should make every woman in the Auxiliary a better helper in every good way and work, and more ready and fitted to serve in any capacity, it behooves us especially (because no one else will do it, if we do not) to do our duty with increasing steadiness and growing faith and courage as a Woman's Auxiliary to the Board of Missions, forwarding all departments of the work of the Board in every possible way.

The Secretary then recalled the resolution passed at the Triennial, regarding Department (Provincial) meetings and organizations, and stated that one such meeting (in the Seventh Province) had since been held. At this meeting the Auxiliary representatives present resolved to hold meetings on such occasions in the future, and appointed a committee to plan for them. The question of provincial organization they referred back to their respective dioceses for consideration and action.

In view of similar meetings to be held in other provinces, at which time the same questions would come up, a letter was sent to the presidents of all the diocesan branches, with suggestions which might help in cases where any definite action should be taken. The Woman's Auxiliary has been introduced into over five thousand of our parishes, into every diocese and missionary district in the Church; the question before us now is, as suggested by our Triennial resolution, the practicability of introducing it, in organized form, into the newly created provinces.

It was recommended to the officers that they obtain from the Church Missions House the pamphlet containing the Missionary Canon, the Canon on Provinces and By-Laws of the Board, and make a study of the Provincial System, so becoming better able to consider if this provincial method may be used in making the work of its Woman's Auxiliary more effective to the Board of Missions.

Other practical suggestions resulting from this conference were that the Auxiliary should use as text books in the course of the year: "Social Aspects of Foreign Missions," for the women, and "Building the City," for the Junior Department; "The Gospel Revelation," The Hand Book of the Woman's Auxiliary and The Junior Book;

That the United Offering treasurers should make use, in diocesan and

parochial meetings, of the illustrated lecture on the United Offering;

That we follow the example of English societies and begin early in the season to plan a series of garden meetings for another summer;

That we learn from our fellow workers in England to be more *real*, willing to appear to others in deed and word as earnest for Christ and the forwarding of His Kingdom upon earth as in our hearts we are.

The concluding minutes of the conference were occupied in outlining a plan for bringing the field of our missionary operations widely before succeeding conferences of the season, and the Secretary was asked to lay this plan before the President of the Board of Missions, and to obtain his co-operation and that of the Secretaries of the Board.

THE OCTOBER CONFERENCE

THE October Conference of Officers of the Woman's Auxiliary will be held on Thursday the 22nd. Holy Communion in the Chapel of the Church Missions House at 10 a. m., conference following in the Board Room.

HELPS FOR AUXILIARY LEADERS

AN officer writes from Southern Virginia, "I am deeply concerned about one member of the Protestant Episcopal Church, who lives in the country and who told me she had never heard of the Woman's Auxiliary. This is a very intelligent woman too, but she seemed unawakened to missions."

This Virginia country woman is not the only woman in the Church, who is ignorant of the Woman's Auxiliary and "unawakened" to that thing of vital value, which we know as *missions*. The Woman's Auxiliary is

ever on a campaign to reach these women and to make their number less. From another branch we hear: "I have been appointed on a 'Committee on Extension' of the Woman's Auxiliary, in Mississippi. Will you please send me copies of all the leaflets that may help me in my work? I am to work in the interest of the Junior Department also."

In the Woman's Auxiliary there are over twelve hundred women who have accepted the responsibility of diocesan officers; the last report states that the Auxiliary is at work in 5,401 parishes and missions. This must mean fifteen thousand women on whom the responsibility of the parish officer rests. Everyone of these twelve hundred diocesan and fifteen thousand parish officers should know about the Woman's Auxiliary and the Board of Missions, to which it is Auxiliary, in order to do their work as leaders; and to be intelligent members, all women enrolled in the Woman's Auxiliary should also be informed.

There will soon come from the press a Hand Book upon the Woman's Auxiliary, prepared by its Secretary for the use of officers and members.

Last year a similar Hand Book on the Junior Department was prepared by the Associate Secretary. Every diocesan officer and every parish leader, whether of the Woman's Auxiliary or its Junior Department, should have a copy of each of these books. Please order at once, that they may be sent as soon as possible on the beginning of the new year's work. On request these books may be sent to a diocesan branch, to be sent to parish branches from diocesan headquarters.

Price of each ten cents, prepaid.

THE Treasurer gratefully acknowledges the receipt at the office on September 11th, of an anonymous gift for missions of a bank note for fifty dollars.

THE JUNIOR PAGE



Miss Grider with the Juniors of St. Mark's Mission, Nenana, Alaska. who sent last May ten dollars for General Missions, through their Secretary, Laura Bettis

A JUNIOR BRANCH AT TANANA

By Dorothy S. Tate

ON the day after St. Andrew's Day I started a Junior Auxiliary here in the Mission of Our Saviour, among the Indian children, of whom ten joined the first meeting and later four more joined.

The reason we started it on that day was that it might be in memory of the eighteenth year of Bishop Rowe's episcopate in Alaska. We took for our hymn, "From Greenland's icy mountains," and the Auxiliary prayer.

We decided to make some articles of moose hide for sale. The first piece done was a cover for the Indian Prayer Book, with the Bishop's cross on it. It was finished and at the time of the fire we had it all ready to send by the next mail, with a letter written to the Bishop, but before it was mailed the fire came and destroyed it, with all the other things.

The children seemed to like to have the classes, and many of them asked me when I would begin again. One day when in town I happened to men-

tion it to a lady there, and told her all our materials were burned, so she said she would supply a fresh lot of moose hide, beads, etc. Now we have begun again, and when many of the Juniors went out with their parents on hunting trips, one member said she would like to take a piece with her to work upon when away. I gladly gave her what she wanted, and then others offered to do the same, so several pieces of work were in the hands of scattered members. As they bring them in I shall sell them to the merchants in town, and when we get a fairly good sum, I will forward it to you. If you should have leaflets with suitable reading for the children, I would like to have a few, also the Junior Auxiliary prayer.

From Western Massachusetts

For a Junior anniversary gift why can we not send to several girls' schools in our different missions?

I would rather see the money spread too thin than that it should all go to one place!

May we hear from other Junior leaders on this subject.